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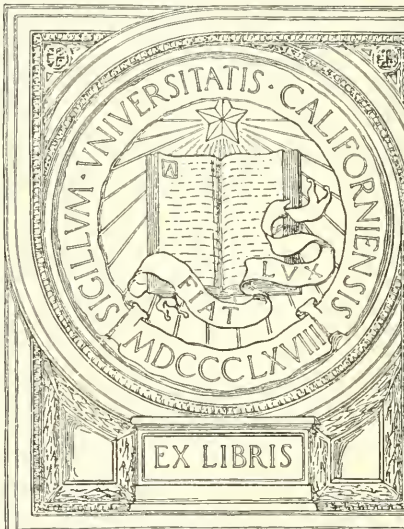

ROBERT ERNEST COWAN

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THE NATURE

—OF—

SPIRITUAL EXISTENCE,

—AND—

SPIRITUAL GIFTS,

GIVEN THROUGH THE MEDIUMSHIP

—OF—

MRS. CORA L. V. RICHMOND.

REPORTED AND PUBLISHED BY G. H. HAWES.

SAN FRANCISCO.

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TO THE READER.

The Fifteen Discourses comprising this work were delivered in the order here arranged, in San Francisco, during the spring and summer of 1883, and are published with the consent and approval of their authors.

To those unfamiliar with spirit control it may be of some interest to know that Mrs. Richmond in all her public speaking is in a trance or unconscious state, the influencing spirit using the voice and controlling all the movements of the body with ease and grace. Every discourse is preceded by an appropriate prayer, and usually at the close a poetic control gives an impromptu poem upon a subject selected by the audience.

These pages bear a power and an intrinsic merit which is their own commendation, and which has called them forth. The profound interest and attention with which these discourses were received by the people of San Francisco I believe to be a cheering indication of the feelings that will be kindled in the world-wide audience, which also shall listen to them through the agency of the phonographer's art and the printing press.

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Whatever may be the cast and state of your mind, thoughtful reader, and whatever your knowledge and interpretation of human life, I am confident you will find herein much that your inner self will respond to, many anxious inquiries answered, much to relieve in the great hour of sorrow, much to console and uplift from the dicouragements and severities of the earthly pilgrimage, much to call forth the sublimity of your nature and challenge your admiration, much to silence pride and uncharitable thoughts; and through all these pages you cannot fail to notice a great, pleading voice of love that would lead you calmly, intelligently, surely upward into the consciousness of an exalted, abiding spiritual life.

REPORTER.

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Spirit Life.

The Spiritualist has done away with a literal Kingdom of Heaven—its walls of brass, its streets of gold, its gates of pearl, its throne of alabaster—and declares to the theologian that those terms are symbolic and not literal, and by no means express the spiritual kingdom. The Spiritualist has done away with the literal kingdom of hell-fire, its lake of brimstone, the literal Gehenna, and substitutes instead a state or condition of the mind which he declares must be the real hell.

If this has been accomplished in the light of spiritual teaching, is there not still as much danger of the Spiritualists drifting into a literal heaven or a literal hell as the theologian whom he criticised with his first teaching?

If the realm of the spirit is a realm of organic life, then it must be subject to heat and cold, to the influence of the sun's rays, to the law of gravitation, and whatever affects the substances of the earth and the planets. If it be thus situated, it is more material, if possible, than the Kingdom of Heaven which the theologian has pictured.

When a man comes to you in abject misery, you do not see the misery on his clothing unless it be the misery of poverty that can afford no better raiment. You do not always see it depicted upon his countenance, but when you enter into his thought, when he takes you into his confidence, he says: "I am in hell." What is that hell? It is a state of unhappiness, which, if he were in spirit life to-morrow, would probably accompany him there and constitute, in spiritual existence, his state.

If a man comes to you surrounded by poor conditions in earthly life, with barely subsistence enough upon which the body can feed from day to day, and still he says to you: "I am perfectly happy, I am in heaven," you certainly do not attribute that to his physical surroundings, nor is it any part of his physical organic structure. If he passes into spirit life to-morrow, he takes that heaven with him, and it constitutes the realm of life in which he there lives.

The Spiritualist is prone, in presenting the spiritual world so that it shall seem real to humanity, to mistake substance and material life, organic and literal life, for reality. By far the greater portion and only portion of your real life to-day, at this instant, is not the surroundings, is not this assembly, not your clothing, nor the seats that you occupy, not the bodies that are visible to one another, but the thought that lies concealed in your hearts and minds, which makes up the world or entity that you inhabit; and you gaze out on these surrounding scenes, not with reference to their existence merely, but with reference to your comprehension of them. The man of narrow views and limited ideas, deficient in thought and culture, and combination of color and size, sees everything perverted by that lack of comprehension; while he who has clearness of ideas, sees the world of matter with reference to his conception and not with reference to the material world itself.

Man's existence upon the earth is an ideal existence; is the result of the thought that precedes him. Man is more than a chemical compound, which eats, drinks, sleeps and propagates itself, and then passes away.

That which constitutes humanity upon the earth is the broad, ideal realm that beautifies what it touches, shapes matter into forms adapted to its ideal, trains the elements that are around man, and brings them into subjection to his thought and reason, making a realm of supernatural or real existence within, in the midst of this material world.

There have been given various discourses illustrating the fact that matter is not continuous in its organization, that it cannot be relied upon in its appearance to the senses; that it can be rendered invisible and visible alike, without the agency or aid of material law, and that if you predicate existence upon the sphere of material life within, man's existence must dwindle to the narrow sphere that is occupied by the atom, instead of the infinite realm occupied by the soul.

I know of no reason why Spiritualists should make the standards of life material. I know of no reason why the Spiritualist should confine him or herself to this worship of matter that constitutes organic expression, instead of the realm of spirit that constitutes the source of life.

It is well enough for the Materialist, who surmises that there is no realm of spirit, to endeavor to explain all the phenomena in human life by the standards of so-called material science. But it is certainly a work of supererogation for the Spritualist who believes in a spiritual standard of existence, who comprehends that the spirit is the source of life, and who, if there is an existence beyond the material life, must know that that existence is superior to the material life, and, therefore, not dependent upon it—we say that it is superfluous for him to make the standards of existence material instead of spiritual.

The great proposition, therefore, underlying all this, is: must anything be material in order to be real? And we answer emphatically, conclusively and forever, no! Reality is not materiality. If so, there is nothing real in life; there is nothing in aspiration; there is nothing in any portion of human life or history. If matter be the only reality, then that which is not thought, which is not creation, which is not law, nor life, nor intelligence, must be the only enduring and real thing in the universe. To be real, a thing must be related to and form a part of that which is eternal. To be real, anything must exist with reference to the source of being. To be real, there must be indestructibility, and this does not apply to any form, combination or law of material existence. The very word "substance," which applies to that of which the earth is made, and which is a term used to express an inferior condition, is that which is beneath, that which is less than the something which is above and beyond that; to be *real*, something must not be *substance*, but must be the superior, the source, the higher, that which is beyond, that which is above, that which is innermost to the material life.

When you are, therefore, in the spiritual life separated from the organic body, you are in the same realm of reality that you occupy now in your thoughts, feelings, affections, aspirations, hopes, prophecies, and all that constitutes the *real* man and woman here below. When you are in spirit life separated from the mantle of clay which encompasses you, and which forms the imperfect instrument of human expression, the powers of the spirit are set free for expression in their natural realm. As the bird to the air, as the fish to the water, so the spirit cleaves to the realm of spirit.

You do not *go into* spirit life when you are dead; you do not depart into any distant realm. Your spiritual life becomes then the centre of your conscious action, as the physical life is seemingly the centre of your conscious action here, and you remove yourself from, or are removed from, the limitations of time to the unlimited condition of spiritual existence. Precisely this would occur this morning; you hasten in your bodily consciousness to arrive here in time, but once here, if occupied with the thought that pervades the discourse, you are unconscious of the lapse of time, because thought takes no cognizance of time unless associated with the senses and some condition of your bodily state. Now, your spirit friends—who are just as much here as you are—who are not dependent upon time and the physical sense, but only upon the spiritual condition of attraction and adaptation, are here, because attracted here—not limited by the physical hindrances of the body, in order to come here, and not having to experience that haste and fatigue, and all that endurance which you experience in coming here bodily, because if your wish pervaded the body as fully as their wish governs the spirit, then you would be here when you think of being here.

Some one has said in answer, or in attempted answer, to our position upon this subject: "We know this is a flower, but it is not a thought." I beg your pardon, whosoever said it. How could you know it is a flower without the thought?

If you think and thereby know it is a flower, you know a thought must have made it, even if it is not your thought. Because you did not make it is no evidence that there was no thought in its creation, for no *one* in the universe of human life can be supposed to have been the source of all the thoughts in the universe.

There is a time-piece; if you enter this room and there is no means by which you can tell who is the maker of that time-piece, you still know to a positive certainty it was made by somebody, and that somebody had the knowledge of time; that he adapted its construction to the known laws and movements of the earth upon its axis and around the sun.

Now, we have the same key to the intelligence of the universe that you have to the expression of material objects around you.

In disentombing an ancient city, no man says: "This was the result of law; nobody ever made this." But he says: "I see evidences of human life here;" and he presumes upon that that human beings have occupied that ancient city, and he judges by the laws that govern human life, by the thought that is manifest, the intelligence and purpose that is there.

In the fabric of the universe there is geometry, there is form, there is the law of mathematics, there is the law of unity, there is everything that indicates intelligence; and though no one has ever seen human thought or Divine intelligence, we know that it is there, and that thought has created everything in the universe.

If not, plant a stone and see if it will be a lily? Never! Nor can you by any process change it into a lily, except by the original thought or germ that causes the effect, *i. e.*, the lily which you see.

In spirit life you are one degree nearer to the thought; you are one step nearer to the source of things.

To-day in the human life there is an invention; perhaps an electric machine, perhaps a steam-engine or a new motor power. If you were in spirit life a hundred years ago, or fifty years ago, or twenty-five years ago, that thought of the steam-engine was more of a reality there than it is to-day upon the earth, because nearer to the source of invention.

All the secrets of mechanical forces, everything that is less than mind, is more easily discovered in spirit life, since man does not depend on experiment, on the physical senses, but on perception for discovery of the principles that govern the material universe. You are placed, therefore, in spirit life with reference to yourself instead of the objective world around you, and that which you term the objective while in the earthly life, becomes there the subjective. This is why spirits can overcome the law of gravitation. This is why they can move substances, seemingly through solid walls; the material of the earth is subjective to them.

But that which is not amenable, that which is not overcome, and that which can never be conquered, save by the adequate spiritual powers, are the faults and imperfections of each human being. These are the obstacles of spiritual growth, so

that which seemed to you subjective here—the thought, the emotion, the hatred, the love—becomes the objective in spiritual life; and this is why we say that man in spirit is surrounded by himself and his own creation.

It seems plain enough, and yet Spiritualists must have the broken fragments of material resemblance in order to think that spirit life is a reality. It seems distinct enough that you inhabit the realm of your own affections and attributes.

Even here the houses in which you dwell, and the lands that you covet, form no part of your real existence; and when taken away from the organic condition that links you to the material life, why not enter into the realm which makes that life a reality, instead of dragging after you the semblance of life? Here below, a man journeying to the tropics does not take with him the furs that he wears when he journeys toward the North Pole. If he does, he finds they are cumbersome; and he who is journeying toward the Poles does not take with him the light raiment that he wears in the tropics.

So you can conceive of an existence where neither cold or heat are found, that there would be no need of the organic raiment of earth. Why not be surrounded by that which constitutes the reality of the existence into which you enter? Why not consider that the substance of thought is far more real in spirit life than in the material form which you can conceive, even though it were the ultimate atom?

There are those who say: "It is not spiritual existence, but refined matter?"

Why must it be refined matter, since we have said to you that the standard of reality in spirit life is not material, but spiritual? And since, if it were refined matter, it would be of no more use to you than the mist that gradually rises around the mountain and passes away in vapor, and entering into a realm that is all reality, it would form no part of that existence. Then why must spirit and spirit life be refined matter?

But if there are houses, and lands, and landscapes, and pictures, and statues, and temples, must these not be material?

Why be material, since they would be less tangible to the spirit than the thought of which they really are composed?

Can you not understand that in the relationships of spirit

to matter, that is less tangible to the spirit that is material, in its spiritual existence, than spirit is to the man in his material existence?

If you had material fabrics in spirit life, you would not perceive them at all. Why take the lumbering habiliments of material conditions when the spirit cannot use them? And if the thought is there—which constitutes the only expression in material life, and that is tangible and real to the spirit—whence the necessity for the material of which you consider the forms must be made?

All the mistake is, that when spirits converse with mortals and teach them concerning their condition, there must be used illustrations that conform to your comprehension. As you take the blocks upon which the printed letters are placed to build words for the child to read—of which the blocks form no part, and which he cannot take with him to the printed book or to the classics—so you, in the divine language of the spirit and the conceptions of spiritual existence, must still have the blocks of wood upon which the alphabet of material life is printed.

Of what value to the man of learning, sitting in his study, are the blocks upon which the child learns to read, because it appeals to his literal mind? So in spirit life, when you cease to depend upon the physical senses for your standards, you can understand that reality differs from materiality, as thought, feeling, aspiration and affection differ from the clothing that you wear, that is insentiate and lifeless.

In this real realm of the spirit all states and conditions are represented true to themselves; the exact pictured image of their condition of mind is found there, since the slow process of time and material change are not required to express them.

We know of one instance of a spirit recently departed, as you term it, into spirit life; that is, having recently thrown off the material conditions and become conscious of the spiritual state, a feeling of doubt came over the spirit as to whether the change called death had really transpired.

With that feeling of doubt the whole spirit form was suffused in shadow and the spirit was startled. As soon as the doubt was removed by the perception of the spirit that the

change called death had really transpired, and he recognized the spirit friends around, the whole spirit form became radiant and translucent. Thus every thought is instantaneously pictured or expressed upon the spirit form.

How different is this from the material body. It is true that the dearly beloved friend can read in your changeful countenance here the sadness or the joy that fills your heart; and it is true that long years of vice and crime will leave their indelible lines upon the human countenance. But it is no less true that years may lapse, and the face may be a mask, behind which the sordid motive and the selfish thought lies concealed, only by slow degrees making inroads upon the physical form.

Not so in spirit; instantaneously the objects that are the result of your state throng around you and form the expression of your ideas, and are suffused with the light or shadow that is in your mind. Instantaneously every thought finds expression in such form or in such manner as is best required to typify your condition and to reach those whom you desire to reach.

In spirit life thoughts are simply pictured upon your surroundings in exact correspondence to their perfection or imperfection, and the realm which you inhabit, therefore, must still be stated as the realm of your own ideas.

If you are thinking of any friend, or if you desire to reach any friend, that thought takes the form that is best adapted to reach that one. If it is language that they can understand, it takes the form of words. If they are in earthly life, the language corresponds to the words that they are accustomed to hear. If they require symbolical expression, then the thought takes the form of the symbol which they best understand. As in ancient days the symbol of peace was the dove, so in all the ancient records you read about the symbol of the dove that was seen flying from the Ark, and the symbol of the dove that came down from heaven, which is the exact expression of what may represent a spiritual or angelic thought. Many clairvoyants or mediums see around you symbols that are given as the result of spirit messages; flowers wreathed around you, symbols of doves, or birds, or rainbows, or stars, all of

which are the expression of the thought your spirit friends desire shall reach you.

When you speak of flowers being brought from the spiritual world—why the whole realm of thought is a flower garden, and the soul itself is the source of that life that is symbolized in flowers. When you speak of stars being brought from Heaven as an expression of spiritual brightness, every spirit is a star that shines out in the darkness of time, reaching you by the symbol that shall best express the thought and condition of spirit life to you. And when you hear of homes and cottages nestling in the silent forest, and streams that flow down the vales, of hills that are covered with verdure, you must not think thereby that these are as moveless, as changeless as the hills over which man has climbed for ages here. But they are the ever-varying thoughts of the spirit that gives expression to them; and he who is the artist, pictures for his friends the realm of his existence in transcending scenes of loveliness and beauty of which the earth has no prototype; dissolving views that reveal the ever-varying aspirations of the soul, and pictures that melt and merge away in the grand harmony of existence—sight, sound, sensation, all blended in the divine perception of the soul; and when you tell us that this is not reality, I go to the soul of my friend who has made these pictures for me, and I say: "Make me again the living image that I saw;" and there it is pictured before me as beautiful, as truthful as ever.

The steam-engine, which a collision will demolish, and which in all its parts can be entirely destroyed, is very different from the engine in the mind of the inventor or builder who makes one upon which to model a new material shadow; and if you depended for all instruments of human invention upon the models which are made in clay or material substance, you would have no mechanical science from one day to another, for the slightest material accident would destroy your model.

But the soul of the inventor fortunately cannot be destroyed by collisions or earthly decay; and out in the world of spirits, where all his genius has perfect play, his models are revealed with such perfection that the dull mechanism of earth would

seem but a clumsy wheelbarrow compared to the fiery chariot of the sun.

Talk not of reality when twenty-five, fifty years have not sufficed to bring to perfect expression in material life the idea of the steam motor, which is perfect in the spirit. Talk not of material standards, when Edison and his coadjutors are probing through the senses to give expression to that perfect light of electricity which for a century has gleamed in the realm of the spirit a transcendent flame. Talk not of the great powers of the human mind submerged in the senses, when even now in the realm of spiritual invention a new motor power is waiting for your laggard brains—the great motor power of the future, that shall set at naught electricity and steam, and bring you face to face with the great motor of the centuries—the sun's rays, that like the vast heart of the Infinite, pulsates through all planets and worlds, keeping them in their places. And man, as yet, has failed to catch the inspiration of their light. Earthquakes, fashioned by them, planets whirled into their places by the law of solar light and heat; yet man says the outward senses are the standards of life, while this great living pulse has beat on for ages, and the spirits are waiting for the man to be born who shall have intelligence enough to receive the invention.

Surely you are drawing nearer to the real life, and in the succession of discourses that shall follow, we shall endeavor to picture to you those states and conditions in spirit life that shall more and more fully express the reality of that which is not material.

Spiritual States That Border on the Material.

In our last discourse we endeavored to show that the reality of spiritual existence does not depend upon its materiality, and that by far the greater portion of life is not material, but is real in its divine spirituality.

We will endeavor on this occasion to show some of those states that border upon the material existence, not because they are material, but because of the conditions of the spirits who suppose that materiality is necessary to life. It is unquestionably true, however, that no human being, however degraded his or her condition in mortal life, passes into spirit life without taking one step in advance. We mean by this that they do not take a step in advance of those who are elevated, and pure, and spiritual, but for them individually the change is one step forward, and they are brought nearer to the source of things, and their own real condition more nearly revealed to them.

It is said by many—and this doubtless has its origin in the old theological idea—that the earth is haunted with demons instead of angels, and that the demon of terror is walking around in order to ensnare you with temptation. So in Spiritualism there is one bugbear—evil spirits; and our discourse this morning would border upon those conditions that are called evil, and their prototypes in spirit life, and their influence or capacity over mortals.

Every one in human life occupies a position which his or her spiritual unfoldment will warrant; we mean by that spiritually. You each individually are not governed or swayed by your surroundings except in the degree of your weaknesses. Those weaknesses make you the subjects of what are called temptations.

Now, spirits in spirit life pass there with their unfoldment or their spiritual ignorance, but the fact of their passing into spirit life gives them no greater power, no more control over

others; nor does it indeed make them a positive force over human life.

As we have explained to you that spirit is a reality in spirit life, so we would explain to-day that the primal force and positive element of spirit life must be that which is most spiritual; as Truth, Goodness, Purity, are the higher expressions of man's spiritual condition, so there must be most power in goodness, truth and purity in a world where those elements constitute the primal and positive force.

Let us explain: There is no vitality in the atmosphere where the sun's rays cannot penetrate; there is no atom, probably, composing all of the organic structures of the earth that has not at some time been vitalized by the sun's rays. And it is because of this great primal motor power in the solar system that your planet is enabled to develop her organic structures and vital life. The vital life of spiritual existence is Goodness; the negative of light in the earthly state is darkness; the negative of goodness in the spiritual state is evil or ignorance.

Now, as it is utterly impossible for the shadow that lurks in the corner there to come out and fill this room, but as it is quite possible for the light to penetrate into that shadow and make it less a shadow, so in the power of the spirit the good is the light of the next existence, and only those who are in the darkness of ignorance can be in the shadow-land; and as shadow is negative, not positive, it cannot encroach upon light or goodness. A shadow added to another shadow may make added darkness, but there can be no power to overcome the light; even the simplest ray of light penetrating the darkest dungeon cell of earth, will reach the remote corner and quicken the little grain of seed. You have many times, perhaps, seen a root in some remote corner of the cellar begin to grow if there is one ray of light to pierce the darkness; but the shadow cannot pierce the light.

"Evil spirits," as you term them, therefore, are the *shadows* of the other world; they cannot darken your sunshine; they cannot break in upon your light; but coming in contact with your light your goodness may illumine their darkness; but they cannot overshadow your goodness by their darkness.

The great primal curse of man is—*first:* the fear of death, and then the fear of evil. Fear itself is as great a vice and as deep a shadow as one can well possess; for fear proves not only a doubt to one's own moral condition, but a distrust of the Infinite love and moral probity of God. Therefore, as "perfect love casteth out all fear," so perfect goodness must cast out all fear of that which can come from the shadow of evil.

But as human states are imperfect, and as none are absolutely good, so none are wholly evil. But what we wish most to call your attention to is—*first:* that while in human life the degraded, and the ignorant, and the criminal only reveal to you, or you only perceive their shadowy side, that there still is not one of these in whom there is not some ray of light from the positive side of existence—the spiritual; and when death comes to release them, or when the change called death intercepts their human existence, and they are placed face to face with the reality of their own condition, they are not, therefore, filled with power but with weakness.

Have you ever seen a man confronted with his crime, shrinking away from the consciousness of detection with fear and cringing? Have you ever seen in the midst of truth how falsehood betrays itself and strives to fly away from the peaceful yet clear light of the vanquishing nature of truth? Such is the condition of ignorance and crime. In spirit life, immured in one's own condition, one may not be aware that one's state is a state of negation, because to the individual the reality of one's own state becomes more and more apparent, and more and more appalling. Such must have been the states of darkness into which Dante gazed when he looked into purgatory; this condition within the individual where they bear with them their atmosphere of darkness, and conscious of their own condition, how could they be powerful to do harm to others?

If you go out into a fog or mist, with the intention of running down a ship at sea, you will be very likely to be the victim of your own intention, especially if the ship has a light that is far above you, and cannot only see its own course but yours also.

The man of evil intentions is like a pirate instead of a merchant ship, and passing into spirit life, he carries with him the mists and shadows of his own state, and he would strike blindly if he struck forth to injure others.

It is a singular law of spiritual existence that the centre of attraction for every spiritual force is the individual, and that as the individual is bright, or beautiful, or good, all spiritual force that resembles that state will be drawn toward the individual. If you send forth prayers, they return in blessings; if you send forth good thoughts, they return in beautiful images to surround you; and if you send forth shadows, they envelope you in shadows, for you surround yourself with your own thoughts and conceptions. If it were possible for the spirit to steal, think of murder, revenge, or any condition resembling those states, that same law of which we speak would send this thought back upon him or herself, and redouble the shadows around them, until by the very overwhelming weight of their own condition the spirit would strive to overcome it.

Another thought that we wish to convey is, that however distinct the individual life may seem, and however actual, the condition may depend upon the state within yourselves. Spirits are all governed by one law: as nature is governed by light, so is the realm of spirit governed by the higher power of goodness.

Though the light may call forth from the slimy pool of earth the life corresponding to that pool, still that life has not the power to leave its own slimy condition and fly in the face of the sunshine; only high forms of being that have wings can fly toward the sun. And so it is with the light of the spiritual world; it may penetrate the conditions that are illustrative of ignorance and darkness, and even quicken into being, for the purpose of throwing off that state, all these slumbering attributes.

But they cannot, any more than the tadpole in the slimy pool, shut out the light of the sun or prevent its radiance from penetrating the atmosphere.

Those who fly sunward, must, like the eagle, have lofty aspirations; or like the butterfly, must be risen from the condition of the dust, and be capable of feeding upon the dew of flowers instead of clay.

Therefore, again we would say, do not live in the habitation of fear concerning the evil that can visit you from the other world. No spirit ever approaches any medium to reveal their condition, who does not approach under permission. None indeed, save those who will serve to illustrate the various links and conditions that point you to the spirit life; and as for injury, each individual contains within himself thoughts and feelings far more injurious than the combined spirit world could ever visit upon you, were it desirous of doing you harm.

The kingdoms of light must be more potent than the kingdoms of darkness, and down through the various ages of spiritual existence this positive power descends, reaching, moving, governing and guiding, even unconsciously, those who have entered the realm of spiritual existence. While you, here in the mortal state, partly governed by the spirit, partly by the sensuous nature around you, have perverted the positive order of existence by deeming that matter is the centre of all force, and that everything in the universe must bend to its laws. We think, notwithstanding this imperfect condition, and notwithstanding that you pervert the order of the universe, that the positive spiritual force of the universe is not only spirit but goodness; and that if this were not true there would be sublime harmony in the thought of propitiating the good graces of his Satanic Majesty, as most of the Orientals do, or as many do unconsciously, by giving him a larger place in their thoughts and devotions than the Love and Divinity above and around you.

Do not worship, therefore, from fear, this shadowy image of evil spirits, but philosophically receive that which gives you the explanation and clue to all spiritual states; since spirits disembodied, whatever the thought of their condition be here, still have the truth of this positive light.

But many say: "We have known spirits to come and swear."

Perhaps you could not recognize them unless they did; for he who passeth from the earth with an oath upon his lips might not be recognized if he came with prayers and psalms. You perhaps may have heard that General Andrew Jackson scarcely used a sentence without ornamenting it with an oath,

and a clergyman, calling him to account for this, he explained it by saying : "My dear sir, he who prays without meaning anything, and he who swears without meaning anything, are about on the same level."

An oath is not always an indication of profanity, nor a prayer of sanctity. Many spirits illustrate their condition of earthly life; as for instance, a sailor, or some one who is accustomed to rough language, by reappearing in that form or guise.

But you say : "Sometimes they threaten." The threat is not carried into execution ; it is but illustrative of the state by which you can recognize their spiritual condition when they passed from earth, but we have never known of any threat or of any violence to be carried into effect, or to do injury to any medium or any individual connected with them ; and this, considering the various human conditions that surround the medium, is a most remarkable fact.

Then again you say : "But our circles have often been disturbed, and falsehoods have been written ; the table has rapped them out."

That may be true, but there also is a law by which some condition in the mortal life may affect these communications. All sitters, and all mediums, are not perfect, and even if the spirits tell you that which is not true, it does not necessarily follow that they intend to tell you a falsehood.

You ask any dozen individuals a question similar to that which people are accustomed to ask the spirits, (assuming that all spirits know everything,) and these dozen people will answer you in a dozen different ways, and you do not necessarily think they have told you a falsehood if they are mistaken.

Spirits are limited to their own intelligence in the answering of questions. If you go to your father, and say : "Father, shall I be successful in this business enterprise?" He says : "Well, my son, I don't know, but I think so and so." Now, that thought may not be a falsehood, because it is the expression of his conviction, while he is very liable to be mistaken. You frequently meet people in daily life who will tell you positively that such and such will be the result of your venture,

so positive is their conviction of it, yet they are mistaken. Spirits are liable to be mistaken, but are liable to be honest in their mistake. But it does not place them in the catalogue of falsifiers. If spirits who are accustomed to tell untruths pass into spirit life and return again, probably the same thought or the same condition would be expressed for the purpose of acquainting you with the fact that they take their own condition with them. But such spirits are not liable to be your guides, and are only permitted to come and illustrate the condition in which they themselves exist. Perhaps, also, you may be a source of benefit to them ; by their coming in contact with earthly states that are above them, spiritually, they break the chain of darkness and struggle toward the light. We do not know a single Spiritualist who has not had this experience. Some unfortunate spirit has come to them, revealing, perhaps, vileness or profanity, or degradation of every kind, and at last has thanked the Spiritualist for allowing them to come, since it has helped them.

Surely there is nothing to fear in this, for if you are truthful no falsehood of the spirit can affect you ; and if you are wise enough not to be guided in material affairs by those who are in spiritual states who are not appointed as your guides, you will avoid many of the difficulties into which Spiritualists plunge ; for straightway when the knowledge of spiritual life comes to man, instead of seeking it for spiritual unfoldment and benefit, the almost universal inquiry is, " How can we utilize this to become wealthy ?" and the almost universal result of failure to do so, proves the triumph of spiritual conditions over mortal. For if you could summon the spirit world to do your work for you, or to aid you in those enterprises which border, at least, upon injury to your fellow-men, the spiritual quality of your association with the spirit world would be such that you could by no means rely upon that which would come to you under those circumstances. Seek the knowledge of the spiritual part, and wisdom and love flow in upon you proportionally ; but seek it in material ways, and it must still be on the border of the shadow-land, for as yet the commercial transactions of the earth are not in strict keeping with the Golden Rule, and until they are, you could not invoke your sainted mother to aid you in cheating your neighbors.

This is the realm, therefore, which so many fear and yet has no potency in spirit life ; this shadow which so many dread, yet which is powerless, is only potent, aggressive and powerful in this world ; the *fear* and *dread* and immorality that lurks in your own natures, are made positive by your relationship to material life, and that which is within you must be your greatest foe ; not that which is without you. To conquer this evil one must conquer pride, and selfishness, and appetites of one's own ; to overcome this, one must overcome all within one's self that makes shadowy the life which is theirs. There is no foe to fight outside of that condition, and in the realm of the spirit there is freedom, and love, and joy to those who have vanquished not only the state of fear, but the state of selfishness.

We have said thus much concerning the spiritual states near the earth, because we perceive the tendency to a sort of dogma that must impinge upon man's moral nature. There is no positiveness in this ; the spiritual thought hinges upon the goodness of God, and the purity of the soul of man, and the power of goodness to conquer evil. Without this you are at sea. We, therefore, caution you against placing any image up to worship or to fear that will stand between you and the clear, pure light of affection in your own souls.

One little child who has passed from your fireside to the world of spirits is more potent to influence your lives than all the demons that have passed from earth. One sainted friend, wife, husband, sister, mother, or father, to whom the ties of affection still bind you in thought and feeling, has more force and influence of a positive kind to govern your lives than all the imps of Hades ; for by the law of love their positive interest in you overcomes the shadows, and they cannot enter or come near. Just as in the midst of violence we have known a child to quell the tempest of human passion, so in the midst of your shadows, and sorrows, and cares of earth, the presence of those sweet children gives a halo of light around you. To love those who are your guardians, to call upon those who are your counsellors and friends in spirit life, is in the finite sense what the infinite is to the whole universe—a light, and radiance, and splendor, vocal with immortal songs and praises.

No one need fear in passing out into the darkness of the world if sheltered around with these guarding lights; none need fear, if trusting the higher powers, that they will forsake. It is only the half-trusting, only the fearful, only those that are in the shadow of darkness, whom misfortune overtakes in that direction.

The whole Soul trusts the whole Love of the Universe, and the spiritual affection trusts the affection that is just beyond, knowing in its light, guidance, and wisdom, and power, that all spiritual needs will be answered and all hearts uplifted. But for this you might well turn a listening ear to the cry of the theologian, who says: "Why, there are millions of evil spirits let loose upon humanity, and drawing them down to darkness." I beg pardon, Mr. Theologian; there are thousands of millions of good spirits also let loose, and the power of good, I know, is greater than the power of evil, and man can trust it.

Here you are, gathered together in this room. You are not afraid of one another; the law of humanity and the amenities of life bind you together in one society, without the aid of the strong hand of the law. You have no intention of doing violence to one another, or to any human being. The average human life is higher than the level of crime, and therefore when spirits enter spiritual life the average is above the shadow level instead of below it, and therefore the power of the good that is there must be infinitely greater than the power of evil; for even those who have passed away from earth life in evil conditions, have been still gradually improved by slow degrees, and gradually drawing nearer to the light, while those who passed away from earth life in conditions of goodness, have certainly now reached a state that is almost saint-like in their splendor and brightness.

So, while good is forever augmenting, evils are everywhere lessening, and the earth is gradually being uplifted by this strong light from the realms of the spirit that penetrates the darkness here as well as the darkness of the other world.

The individual state is more a subject to be considered and commiserated than the aggregate power of evil; for the individual criminal, the individual sinner, those individuals in

darkness, and especially the individual selfishness, results in much misery. Gehenna is within, and as that cannot be righted at once, because it is not powerful, so it may be within as a consuming fire, an unquenchable flame, which cannot possibly cease until it has burned the dross away within the heart. For this state there is everything that deserves compassion, and deserves the sympathy and pity of those who are beyond it. But certainly you cannot fear—the poor drunkard, inebriated on the street, is as potent to do you harm as a spirit intoxicated by its own misdeeds and selfishness on earth. You pick him up, or despise him may be, but you do not fear him.

The Divine affection of spirit life and of angelic existence looks upon the shadow-land of the abject criminal and the abjectly selfish in the same way. The philanthropist looks upon the victim of earthly appetites with divine compassion, or as the Master looked upon those who were condemned and censured of men—"Neither do I condemn thee; go, and sin no more." What had He to fear from their condition? How could the publicans and sinners harm Him who had a message of life to give, and they in the shadows of death?

So ye who have a message of life, give that message to man, woman, child or spirit, but do not fear that their shadow will come up to engulf you; for the voice that is within you and the truth that you express, if it be in earnest, is so potent and powerful that it not only can conquer death, but swallow Hades, Gehenna, and all the darkness of the bottomless pit, and shine in upon those who are immured in the shadows of their own creation, as the light let in by a loving hand can illumine the dungeon cell and set the captive free.

Homes and Associations In Spirit Life.

The ideal home of earth is the ideal centre of human happiness and civilization; that which forms the basis of all associative life, and elevates humanity at once from the standard of materiality to the realm of spiritual and moral existence.

As the home is the centre of human society, so is affection the centre of the home; and this, whether it be in palace or cottage, whether it be in the midst of crowded cities, or far out upon the plains, or in the wilderness, is the basis of all human civilization. The nomadic tribes of the earth, wandering hither and thither in pursuit of game or shelter, can of course, owing to their earthly conditions of dependence, have no real home.

Locality seems to be as essential to the actual home of earth as affection is to its more spiritual quality. The reason of this is evident. Marauding and wandering peoples cannot possibly cultivate the affections to the degree of permanence. The Tartaric tribes that have descended all over the Orient, devastating the ancient civilization of the earth, brought with them that lack of centralizing power of civilization—the home.

The reason that Mohammedanism has desolated the nations over which it has spread, is not because the kingdom of Allah or the worship of the Mohammedan is less exalted, but because there is no home.

That centre and basis of all life is absent where polygamy abounds, and the home-life must be robbed of its sweetness wherever that devastation spreads. Consequently the kings of Israel, elevated to pomp and power by the greatness of their ambition, could not perpetuate the estate of the true Church upon earth because of the centralizing power of riches instead of affection; of worldly power and pride instead of the exaltation of the spirit.

To one who contemplates the Kingdom of Heaven as a

kingdom without a home, there can be but little save desolation and loneliness ; and that creed or religion that declares it possible for man to be happy while his fellow-beings and the brothers of his own household may be writhing in misery, declares a monstrosity such as no kingdom, nation or class of people can believe without degradation.

Therefore when a prominent divine said that the soul is destined to pass through eternity alone in the sight of God, he declared that which, were it true, would rob Heaven of its glory and eternity of its happiness.

As we have stated, the ideal home is the centre of earthly life. What is the ideal ?

One cannot picture a palace without some time entering there and finding misery and darkness. One cannot picture a cottage without some time finding want, and penury, and woe. But somewhere upon the earth, and somewhere in the secluded and sequestered regions of memory, your thought of childhood goes back to the real home. It is not the walls nor pictures hanging thereon, nor the frescoed ceiling, nor the carved images in the niche, nor the marble tessellated floor, but it is the centre from which the mother's eye gleamed out with affection ; from which the father's benign countenance, full of wisdom and full of love, shines with reverent air ; and clustering like flowers around a central group in the garden, you meet your brothers and sisters, and unite again in childish sports and joy, and receive the benediction and blessings of home.

No food so sweet as that which the mother's hand prepares ; no place so lordly as that which the father provided for his children ; no blossoms of the garden so fragrant as the thyme, and the rose, and the lilac which the mother's hand hath planted.

This is the ideal image which remains with you through youth and manhood. It goes to college hall or place of business, and to preserve that memory sacred the whole of civilization would rise up in arms of defense. For this image kings, princes, potentates have been robbed of their power, falsely earned, that you might keep alive this picture.

Death is greater than kings, mightier than warriors,

stronger than the priestly hand. No papal power shall be able to pronounce judgment against Death, and no march of civilization, however great and powerful, can ward off the Silent Messenger. But Death has no power over that picture; that living image is still preserved, and transferred from the changefulness of time, from the decay of creaking timbers and mouldering walls, to the world of spirits, and perpetuated there.

On earth the mother sits sometimes alone, with her darlings far away, as the eagle might sit in the deserted nest. One is far out upon the ocean, one is in distant lands seeking for wealth, another is in legislative halls in pursuit of fame or the country's weal, another is in the busy mart pursuing the god of gain, and another, alas! may be in some shadow of sin or shame. But her heart holds the little group as faithfully as when they clambered around her knee.

In the life of the spirit, these wandering ones are gathered together. There can be no separation by distant lands or continents, and that love that can bridge over the space between her heart and the dungeon cell, can bring her wandering children back to the threshold of home.

Doubt it not, or you must doubt that light and love and truth are endless. If home is destroyed on earth in its physical aspect by time or change; if ruinous armies and the desolation of want and poverty wage aggressive warfare over its fair domain—in the life of the spirit there is no such desolation. There can be only one war, and that is hatred, that can destroy the home of the spirit. There can be only one depraved condition, and that is selfishness, that can destroy its fair and wondrous harmony. And in the light of the spirit, where you see as you are seen, and know as you are known; where you no longer gaze through a glass darkly, but face to face, the diviner affections spring to the rescue, and the selfishness that encompasses you here, and robs you oftentimes of the sweetest flower of love, there is obliterated in the rarer light of the spiritual kingdom. In spirit life those who are inviolably separated by lack of sympathy do not meet in the household; but many meet who are disconnected here, whose lines of life there are made beautiful by the added light of the spirit.

Think what death does to you here. The memory of the departed becomes sacred ; all their faults sink into the light of the Eternal presence, and you remember at last only their virtues.

In the light of the spiritual kingdom, those who are divided here come ashamed into their Father's dwelling, reuniting the ties of old. Those who have been separated by foolish pride, ambition or anger, see face to face, and no longer through a glass darkly, and enter again the kingdom of love. And many between whom the wall of suspicion and disaffection has imperceptibly risen, awaken to find themselves mistaken ; that it was only the outward man or woman that divided them, while in the realm of the spirit all is made plain.

Most differences in human life are the result of *misunderstanding ;* most quarrels are the result of blindness. When the real heaven is opened you cannot misjudge one another ; you leap this wall of seeming difficulty and seeming offense ; it fades away, or if you are abjectly selfish, it only turns upon yourself.

What we wish to exalt in the kingdom of the spirit is the ideal home. What we wish to make palpable is the reality of affection instead of discord and hatred ; and what we wish to make apparent to every heart is, that there cannot exist in the spiritual world a home without affection ; there cannot exist affection without that overmantling charity which overlooks the evil in the light of the love that sees it.

If this were the case on earth, how many discordant households would be hushed to a calm by the benign presence of this spirit of love ; and how truly typical would the earthly home become of that centre in spirit life.

Now, when you speak of place does it not sink into insignificance before the light of this supreme state which we have pictured ? If the mother in spirit life still has children upon earth, she cannot dwell in a place that will separate her equally from all her children. One may be on the sea, another on the desert ; thousands of miles intervene between them, but her love is equally present with all, and the centre of her love is the home of the spirit. To go to home and mother is to go to the love of the mother's heart : to go to the household in spirit

life is to take off the film of outside being, and find them with you all the while. Their love is their home ; their affection is the charmed stronghold, be it here on earth, or be it in the distant spaces. It is the *state* that makes the happiness, and the *condition* that makes the association.

If, however, any particular form of home-life is more acceptable to you than another ; if any sacred memories cluster around place or time or condition here, then that form will weave itself into the spiritual habitation, and you will have it again, or as long as it is more sacred to you than any other form of expression. If you love in that expression of home-life some avenue of trees, or walls that seem sacred to you by association, you will find them reproduced in your kingdom of the spirit, so long as that form best expresses your highest ideal.

But often the state that overshadows the whole will usurp the thought of form and surroundings, and in the absorbing light of the loved ones' eyes, in the glory of their presence, in the thoughts that flow to and fro, there will be such forgetfulness of form and time that you will not miss the waving branches of the elm tree, nor the walls that creaked in response to the winds of winter, but only remember, that in the Father's dwelling there is no more parting nor absence, no more change and death.

This comes to those who love and to those who are beloved. But what of the thousands of wandering waifs ? What of the populous crowds that go out unloved and loveless from the world ? What of the denizens of the haunts of crime, and lives who know not the sound of the mother's voice, nor the sweet, pleasant places of home-life on earth ? But remember, these have been beloved. Some darling, was every child of sin that walks the earth, and somewhere in the heavenly or earthly state there is still a light of love that links them unto loving ones.

But it is the worst condition of life where loveless children come into being, and are hurried out into the world of souls by the hand of violence or crime. Even these do not enter the condition of spirit life conscious of being deserted. Smiling faces and loving eyes are ready to receive them ; hearts

appointed to watch over and guard them; mothers souls whose own lives are filled with consciousness of loving light—these are appointed to take charge of them, and from the time they leave the earth, children are not aware of being orphans. It is only in your secure and safely guarded homes the children point to others on the street wearing the badge of orphanage. 'Tis only in Christian lands on earth that proud millionaires can revel in palaces of luxury, and pay their way into the Kingdom of Heaven through orphan asylums. It is only in the midst of selfishness, of pomp, and pride, which makes homeless the walls inhabited by the proud and great of earth, and makes orphans of those who have not wealth, and do not know the meaning of love.

The city of London became aware that the orphan asylums were in need of some element which they did not receive. A lady of rank and gentle disposition was appointed to find out what was the matter with the orphan asylums—why the children did not thrive. She approached a little girl three years old, and said : "My dear, will you kiss me?" The child did not know the meaning of the word ; she had never received a kiss. Straightway the lady came to the council and said : "Your children need mothers, not simply food, clothing, and shelter ; they need to be loved." And the great secret of municipal charity and endowed institutions is that they need mothers ; they need love, and something that shall distinguish them from the labored mechanism of a superficial charity.

In the kingdom of the spirit no waif is thus neglected, nor thrust into an endowed institution to be fed and clothed, that others may live at their ease without the trouble and the responsibility of life.

Perhaps you may say that these institutions are better than starvation. But Jesus said : "Whether it is better to clothe the body and starve the spirit." Certainly of the two, the child that may win a smile from the stranger, or a tender glance from the mother's heart while seeking for alms upon the street, may see more of human kindness than the orphan herded with others in an asylum under the dominion of charity without love. See to it, therefore, if the kingdom

of spiritual life is to come on earth as it is in the spiritual state, that you have none who can feel that they are orphans.

We have known children to be adopted into one household with others who knew no line between their own lives and those who are born to the household. We have known others to be adopted who were all the time made to feel that they were orphans, dependent upon the niggardly charity (so miscalled) of those who sheltered them.

The spiritual world is a world for love ; all spirits are cared for; and if your child passing out from your home is thus tenderly guarded, watched over by angel mothers, does it not behoove you to see to it, ye mothers of earth who weep useless tears because your darlings are dead, that you minister to some child here whose mother is also there? Does it not behoove you, instead of throwing upon the soil the bitter salt tears of selfish grief, that you find comfort in assuaging the pain that is all around you, and lead some child into the spirit chambers of love, that elsewise would be neglected? Try this balm, which is the best solace for grief that I have known, for it brings to human hearthstones the light of an added joy, since it invites the presence of your spirit children, when you, through love, have other children near.

The laws of human association are, upon the surface, the laws of necessity. Herded for common protection against the elements, the material side of life erects for commerce, warehouses, and cities for convenience ; governments, for the protection of life and property, enact a system of laws. If this were all, the mechanism of human government could very soon be provided for, for its own well being can be easily attained to ; and sanitary measures, where pride and ambition and selfishness do not come in, can be readily adjusted. But it is the great moral force of association that longs for the highest and best expression, and will not have it that there shall be a *depraved* class and an *exalted* class; will not have it that in the end there shall be distinction between man and man, and this is why governments are never stable; this is why your associations are all the time in such agitation. But let the law of love prevail, let it be impossible to have homes, or cities, or governments, without love and justice, and the whole realm

changes. As the master hand from the dominant note carries forward the grand chain of harmony, so the key note of the soul is love, which is harmony.

The spiritual states form themselves and are adjusted to that which is central. No one can be a slave save the supremely selfish man; no one can be an orphan who is not from his own nature orphaned of love; and what you give unto others in spiritual states, that is your priceless inheritance, while that which you seek to clutch with selfish hand passes away like the sands upon the sea-shore, and is not of your possession.

Associations, therefore, are governed in spiritual life by the infallible law of love and justice, and mutual dependence; and none can hoard up treasures, since the nature of the spiritual association is such, that if you seek to hoard it, it fades from you. As no one can take a bottleful of sunshine and go away into a closet and enjoy it by himself, but must come into the light where all others can come freely, so in that which enriches and benefits the spirit, no one can possess it selfishly. He who attempts to do so robs himself of his own possession and no longer has an inheritance.

Societies for the benefit of one another, those who convene in assemblages to devise uses for the welfare of man—these form the government of spiritual existence. No landed estates shall monopolize, no suborning of press, nothing that wrests from the conciousness its divine right to rule; but only the law of the spirit, and that wisdom that the spirit is able to perceive—wise and just, and good,—can devise measures of spiritual government.

There is no governing power in hatred, no governing power in that which is selfish, no governing power in that which would build up for one's self the treasures of the heavenly kingdon—they are but shadows in the light of that Eternal presence that beams upon the spirit.

In regard to the *occupations* of spirit life; why, in the realm of thought all occupation dwells! The mechanic, the inventor, the musician, the poet, and the painter, each must have his occupation from the realm of thought; and in the spirit world associations of those whose pursuits and tastes are similar must be formed upon the basis of attraction.

The grand Brotherhood of Art arrays itself in sublime splendor before the vision of the seer, and the pictures of the future are to be traced from their inspirations. The grand Brotherhood of Music made harmonious by chastisement, and pain and suffering, rises into the realm of harmony by the grandeur of thought and feeling there. And if on Earth the music of Wagner is the new era in music, so in the spheres of harmony to which he has risen, he stands the leader of the grand company whose thoughts breathe harmony for the world, and he drinks in the splendor of the spheres of Music from the hopes and aspirations for humanity.

Poets congregated in the divine Brotherhood of Poesy by no mere arbitrary law of external life, but by the grander companionship that sees in everything the written rythm of God's hand, and traces not in words, but in human lives, the poems of love and divinest charity.

The statesmen brooding over the lands that are now desolated with crime and bloodshed, look forward to the better day of human arbitration and the adjudication of all difficulties by the mandates of reason, and giving inspiration to those who are beneath them, make a Victor Hugo a prophet, that may speak to the nations for the peace that shall come by and by. They who teach on earth and are themselves teachable of higher angels, become the instruments in spirit life of ministering to those beneath them; and vast plains of thought that never rise above the level of dull monotony of earth, are breathed upon by these inspiring presences in higher states, and made aware of grander aspirations and loftier powers.

Spirits, not kingdoms; ideas, not gold and silver; truths, not jewels and precious stones—these are the treasures that the soul must seek; and from the blank barrenness of human life and from its dreary treadmill of care, he who fulfills his duty here, loves most, performs most the sacred offices of the hour, and sanctifies the bare and barren realm of material existence with the light of the spirit, he finds his treasures in heaven and his associations with kindred souls whose aspirations are like his own.

Gazing out upon society with material vision, there seems to be a seething caldron of selfishness, and he comes upper-

most who is greatest in pride, and he is sunk beneath the waves who is poor and humble. Not so in the light of the spirit.

Even the earthly states are adjusted by this divine law interpenetrating from the spheres and associations of matchless life above you. Even *you* feel the droppings from that celestial urn that turns out the waters of life for the future of your earth; and the future of your spiritual lives is already mirrored in your aspirations, your hopes, your prophecies and your fulfillments here.

Exceptional Cases

Illustrative of Extreme Ignorance, Depravity,

— AND —

Extreme Progress in Spirit Life.

The occurrences which will now be related have come under the observation of the one who is addressing you, and are, therefore, literal experiences. In proof that the spirit world is what we make it and that you take with you your moral condition, I wish to give an instance of one individual, who, not believing in the law of progress on earth, considered that the world does not improve. He had no knowledge of science, no knowledge of religion other han that ancient bigotry which relegated souls to one condition or the other of extreme happiness or extreme misery.

He lived fifty miles from Boston, in Massachusetts. He had not seen railways nor telegraphs, nor other modern improvements; did not believe in them, and believed that all who told him that there were such things in existence were in league with Satan; that no such ideas could possibly have an existence in literal form on earth. This old man would not take the trouble to go twenty or thirty miles from his own place to prove the reality of the improvements in the world.

He passed from earthly life, having only one affection remaining on earth, and that was an only son who had gone out from his paternal dwelling and taken up his abode in the Far West. Not being able to read or write, the old man had only heard of him through the kind offices of neighbors or friends who might have heard something of his doings in the west. The great desire of his heart before leaving the earthly life, was to see his son; and when the final dissolution came, he did not know that he was passing away from earth, but supposing himself still in the physical form, he carried out the

intention that he previously had, to walk all the way to the Rocky Mountains to visit his son.

Of course, being freed from the physical body, his spirit felt the strongest attraction that there was in the man, and his spirit took up the line of march all the way from New England to the Rocky Mountains, plodding away day by day, walking the entire distance because he did not know any other method of going. Not believing in steam nor comprehending the power of electricity, how could he know the greater power of the human thought?

Inquiring of those whom he met (earth-bound spirits like himself) the distance and the better way to go, he readily found his way to the wilds where his son was dwelling.

When he arrived there his first thought was, of course, of the recognition that should greet him; to his amazement his son made no response. The old man embraced him; there was no answer, and to all of the pleading of his voice there came no sign of rejoicing. For the first time did that man know that he was a spirit and his son still in mortal life. For the first time was he brought in contact with the fact that he had not the same physical form that he once occupied; and of course with that came the first step toward enlightenment. The son, all unconscious of doing his father any wrong, might, perhaps, have thought of him during the time that the spirit father was so desirous of speaking to him; may have sent a message to the old man, still believing him in earthly life, but for the spirit father there was no recogition since he could not make him conscious, spiritually, of his presence, and there was no physical bond now between them. This is one fact.

All human beings, according to their spiritual growth, therefore, are either amazed, perplexed, bewildered, or rejoice when the enfranchisement of death finds them in spiritual condition to comprehend its meaning; but all are fettered as was this old man by some limitation or lack while in material life, and it behooves those who are inclined to pursue spiritual knowledge, to see to it that the measurement of spirit is not too literal and by earthly standards; for you will find yourself, like this poor old man, limited to your comprehension when you pass into spirit life; for to space, time and eternity

there can be no limit, only what you apply to them ; therefore we give this illustration.

Another and exactly opposite instance is a case of one whose life was fully illumined while here with the consciousness of spiritual existence; who was not only aware that matter possesses properties which the human senses can detect, but also, that spirit possesses attributes independently of matter, superior to material law, not governed by the conditions of distance, time or space. We know of an instance where, during the earthly existence, a friend was devloped to the degree, not only of perceiving clairvoyantly material objects in their interior working, but also, of perceiving spiritual principles, and spirits passing to and fro upon the earth without the aid of the material body; became familiar with distant cities, visited distant lands and so absorbed the general knowledge of the structure and inhabitants of the earth, that material travel was unnecssary.

Not only was this true, but by spiritual power this person that we speak of became possessed of knowledge, not by reading of books, but when a new work was published the substance of it was known to this man by spiritual impression; the substance of the thought that was in the world, even the most advanced thought of science was likewise perceived, and the other world was a palpable existence.

The spirit of that individual of whom we speak had often passed into spirit life and seen it; had become aware of the nature of spiritual existence, of the possession of spiritual attributes, and held converse and communion with disembodied spirits as freely, or even more so than with mortals.

The result was, that when the change called death came, he was aware of the first pulsation of the change, as one standing upon the beach might be aware of the slowly receding line when the tide begins to ebb.

The spirit, o'ermasterful and filled with consciousness, traced the gradual ebbing of the physical life ; traced the silent departure of breath and pulsation from the body as one would watch a curious phenomenon not connected with themselves. And so interested was he in this that it seemed not a part of his own vital existence, but some physical fact merely that he was observing.

He discovered also that when this change came to his body his spirit became more active; he could perceive more distinctly the principles of life around him. Instead of a fading away of the senses, there was a quickening of every faculty. He could hear better and could see better. He could not only see the forms of his loved ones standing around in the physical body, but he could feel their thoughts, understand their griefs, and plead with them not to be thinking that he was dying, but that he was growing more and more alive every moment.

The clock ticking upon the mantel w asnot only palpable to his senses, but he could feel the pulsation of time while the waves of eternity were rolling in upon and around him. He could see the thought of the attendant physician, whose hand was on his pulse, that he could not last many minutes longer, and in spirit he could smile at the feebleness of the physical physician, who did not know the reality of life from its semblance. "Last many minutes longer"? Why, he was preparing to last forever, and putting on this superconsciousness of immortality while yet the physical form was gradually receding.

A new transport, a new delight took possession of him. Every atom of the surrounding atmosphere was vocal; every particle was luminous, and instead of dull, empty air, there were millions of forms of life that before were unperceived, and the countenances with which he had become familiar in his periods of spiritual visitations, now came to him as a greater reality, as more living and palpable presences. He was suddenly conscious of expansion of vision, and saw all the places of the earth that he had ever visited. He perceived immortal heighths and depths that before were unknown to him, and which he had simply visited in the periods of spiritual vision. Oh, it was a seizing of life from its beginning! It was the transport of added birth! As plumes to the bird, as wings to the butterfly, or as the higher air of the mountain to the one who has lived in a dark cave, such was the rapture that took possession of him.

And strangely enough, all persons who were in sympathy with him in the slightest degree, whose affections went out to him, who were thinking, perhaps, at this hour their friend was

dying—to him their thoughts were as real and palpable as though they were printed in burning letters before him. He could see their mistaken ideas of death ; and he could feel compassion for them, for they did not know any better than to feel as they did. He could comprehend not only their condition, but he could say to himself, "I will soon convince you, my friends, that I am not dead." So alive did he seem, and so conscious, that he was really aware at one and the same time of the thoughts of all his friends.

This became the living reality into which he entered, and the spiritual states so endowed him with the palpable possession of the spirit, that all time, distance and space were annihilated by the perception of the spirit, and a thousand miles seemed but here, and a thousand days seemed but as a moment. All of his life was summed up in the charmed and crystal jewels that shone clear and bright as an epitome of his best and brightest thoughts; while the shadows, such as environ our human life, seemed to fade away in the greater and larger splendor of being.

As one who is accustomed to the waves shrinks not from plunging into the ocean, confident that the buoyancy will bear him up, so drinking in the splendor of freedom did that spirit feel in the light, and strength, and power of the new life ; or better still, as one would feel if able to soar upwards and cleave with pinions of might the upper air, so did he feel when no longer encompassed by the physical form.

Better than this : The love, and the hope, and the faith that had been his, the confidence and the knowledge, became palpable reality—the living light of his presence. Still familiar with scientific truths upon earth as taught by man, the *reality* of the *soul* of science came upon him in that spiritual state ; principles were perceived ; it was no longer the relationships of matter with matter or atom with atom, time and space intervening. Oh, it was the work of life to feel the vital principles of vital truth. Stars were measured ; space was annihilated ; atoms were perceived in their relative position, and all government by the laws of intelligence and of life.

There could be no mystery to this man in death. He could see the thoughts of those whom he loved as palpable as

you can a written page, and could feel their lamentations, understand their sorrow, and have compassion for the grief that they felt for his change. But he could triumph in the consciousness : " How they will feel when they come to know what death is, and the mistake that they have made." And with that triumph came the greatest compassion for the short-sightedness of human vision that considers death a darkness instead of the light.

Such a great presence as that in spiritual life—such a mind as that freed from the material form—is not the setting of a sun or star upon earth, but the rising of a splendor in the spiritual firmament. Such men bear with them into the spiritual kingdom the powers of mighty warriors. They are not monarchs of the field of blood upon the earth ; they are not potentates that sway by the might of arms, but they are spirits who govern by the majesty of the law of love and kindness, and sway human lives by the grandeur of their spiritual perceptions.

Therefore, when the press of earth and the funereal pomp say to you a great splendor has gone out of human life, they know not what they say. A great splendor has been *added* to human life ; has been set free to shine upon humanity ; has been released, as a light that might have been hidden, as the sunshine obscured by the bank of fog, or an eclipse ; as a planet not before discovered, shining within the radius of telescopic vision—such is a wise man when freed from the human form.

Often those who mourn the material loss are exalted into the atmosphere which he inhabits, and must follow, by one step at least, to where he leads. A great man never leaves the earth through the change called death, that lives are not ennobled by that departure; not only by the attempt to follow into the state or condition in which he is not only by questioning as to whither he has gone, but by the light which he is able to shed upon them, by the power which he is able to use in governing their lives.

A man of science valuable to earth, becomes of inestimable value in spiritual existence. A good man doing deeds of charity who causes hundreds to deplore his absence, is able to do a thousand more deeds in the kingdom of the spirit; and

all the more because the personality that attaches to his presence on earth, does not necessarily follow the doing of the deed; he is able to do charity in that way that charity loves best of all—without being known and recognized; to do a kindness here, and shower blessings there, and not be feted and flattered in return.

And such is the nature of a God-like spirit, and such is the grandeur of the soul that is exalted, that the deed of kindness, unknown in its person, is so much the sweeter and rarer to the spirit. Therefore, wherever man aspires to the greater heights of goodness, wherever communities are exalted by some impulse of patriotism or virtue, where one is inspired to take up a great reform and minds are swayed by their presence—such a disembodied spirit as I have mentioned is working, and guiding, and leading, and inspiring them to follow.

But you can imagine, if you are the keeper of a lighthouse and the light is turned from the people toward you, the mariner has little guidance; but if you up there in the tower, having the secrets of the mechanism, can turn the light with all its full radiance out upon the stormy sea, then there it becomes the beacon, there it becomes the true guide for others to follow; such is the disembodied spirit. He not only receives the light, but he is in a position to adjust it for the welfare and defense of others; he not only preceives the truth, but he is in a position that it shall shine out upon the waste of waters in human life to illumine your earthly voyage.

O, be sure that down into the darkness of your material lives, such splendors as go out from your habitations, such children as your loving care has followed into the world of spirits, such parents as guided you in youth and manhood, and friends whom you deplore, are able more and more to transport your thoughts, your lives, your aspirations toward the kingdoms of knowledge and goodness. And call you this death or call you this a loss? Nay, it is a two-fold gain! It is a treasure for you in the kingdom of the spirit, and it is possession to them in the realities of that kingdom.

Such a spirit carries with him or herself the wonderful kingdom it is to inhabit. Not Alladin's palace nor the caves of wonder discovered in Monte Cristo are so matchless as the realm that

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such a spirit occupies; a realm filled with crystalline jewels of wisdom, sparkling gems of truth, aspirations of life crowned and surrounded with the achievements of harmony and peace. There is no music, no blooming flowers of earth, no gorgeously decorated hills or vales in midsummer glory, no thought of love on earth that begins to compare with the rapture of that presence, the consciousness of that love, the capacity to know, and to be, and to do, what the spirit aspires to.

I have given you two typical conditions of ignorance and knowledge in spirit life. I will give you now two conditions illustrative of degradation through sin or depravity, and a state that is exempt from these.

He who is enveloped in what is called moral degradation, be he the criminal condemned to die by the hand of the law, or be he the criminal who is sufficiently powerful to withstand the law and set in his high place on earth, and still have the soul of the criminal—it matters not what the state be called, what the seeming is here below, we take the moral condition without reference to the physical seeming; for it is well known to you that many monster criminals sit in places of power on earth and justice never overtakes them, while lesser ones are the victims of the law that the monsters helped to make. Whatsoever be the earthly estate, therefore, he is in the shadow-land of crime, of sin, of ignorance of the moral law, and he passes from the earth to the spiritual condition in full possession of himself. If he be a pauper, his inheritance is his own state; if he be a prince or if he have the wealth of a Crœsus, his inheritance is still his own state.

He enters the condition of his *self-perception*, and if he does not know that he is yet passed away from earth, (which many do not,) not being aware of spiritual laws or what the change will be called death, he still finds himself surrounded by his own desires, tormented by his own condition, fleeing from some imaginary fear of penalty for his own misdeeds.

He who expiates his crime in accordance with the law of earth, or of many nations of the earth, is often brought face to face with his own condition before death, and such retrospect is of more value to him; and while he does not at once

pass into that kingdom of glory prescribed for him by our theological friends, if he repent of his sins, at the same time the fact of his having become aware of his own condition somewhat leads to the consciousness of the change which he is passing through. Such an one is amazed; he neither finds himself in that heaven promised by theology, nor in that hell which he expected to gain if he missed the former. But he finds himself in a worse position—environed by his own thoughts; confronted by his own state; actually surrounded, not by what he wished for most in the hour of his salvation, (exemption from the consciousness of his crimes or misdeeds,) but in the *presence* of them; and like the king in the play, the spectres pass before his vision of those whom he has murdered. He does not get away from his own atmosphere; he does not get away from that which he has done. He has sought to escape the *consequences* of his deeds instead of the deeds themselves; and like all who would fly from the legitimate effects of wrong, he finds the wrong is still within him. And we say that no picture of Hades or Gehenna can equal that condition which comes to him when he is aware that he has no other inheritance in spiritual life, save his own condition.

And if he has been an earthly ruler, and sat restlessly upon his throne of power, working against the rights of others for his own individual prominence, how much more galling, how much more appalling is his condition when he finds that the meanest of his subjects is more free than he; for he has nothing but his own thoughts that return and consume.

Shadows, it may be, to the better man; to him, living realities; and these do not pass from him by his seeking to evade them. He might fly through day and night; wander up and down the dwellings of earth or of space; he might seek in the remotest star exemption from every presence, but they would be with him still, because he carries the wrong *within himself.*

As one lost in the forest woods soon follows a circle and moves in a very narrow sphere round and round, so the self-haunted victims of their own condition are not able to go beyond the narrow confines of their own individual state. To them no planet, no sun, no splendor of space offers a retreat ;

no blooming vales of earth, and no wide deserts could be an escape; they still must pass like those within the charmed ring, round and round the small centre of their own desires and darkened conditions, feeding upon the shadows which they have created. And but for the love that lies latent in every heart; but for some gleam of the affection, mayhap of wife or little child, that shall have power to move the strongest heart of crime, these might be said to have no hope; yet we know that that one tie of love, that one gleaming light from within, will one day rescue them.

Powerless to do others harm, the shafts that they have aimed at others, by the law of the spirit, are found within themselves. And such is the moral law of the universe, whether you be on earth or in spirit state, whenever venom goes out from your presence aimed at another life or another heart, you will be surprised to find it not in the life that you have aimed to injure, but in your own spirit. These are laws that if applied to your outermost consciousness, crime and uncharitableness would sink away before the actual life of the spirit, and the venom that you heap upon others would certainly be dispelled by broader love and higher dignity of goodness. Then you will become aware that there is no law of gravitation that can govern the spirit, and no other law of nature that can direct its course, save that which causes all evil that is in you to gravitate towards yourself, and the goodness that is in you to radiate towards others, and by reflection shine upon you again.

Such then is the state of the abject servant of human passion. All individuals may apply this with profit, for we know of no one free from imperfection; none indeed who may not learn the lesson which we have just recited, with great profit and apply it day and night while in the earthly dwelling; for even then when you come face to face with your own spiritual state, there will be much that you wish that you did not possess, much that you could wish had been washed in some white pool of the soul before you were brought face to face with the knowledge of it.

As angels never look upon mortals and spirits other than with compassion, but, as they are pictured, turning away

so that they may not see the selfishness and self-abasement of him who becomes aware of his faults, so in the heights that are above you there are none that will censure you as severely as you do yourself; none, indeed, that will not gaze down with compassion upon a state which they well can understand and which you are endeavoring to overcome.

My next picture must finish: and that is the condition of him who is free from selfishness as is possible for one to be in human life. Usually such an one is humble upon earth; usually he must walk the paths of penury and poverty and toil, for there is little room for opulence with those who are lowly in spirit.

You will remember that it is related of Buddha that he was born a prince, inherited all the kingdom of his father's possessions, and was studiously sequestered from the world within his Paradise of Delights in the Temple of Perfect Enjoyment, that he might not know of sorrow, sin or death; and that there came unto his life love, pleasure, enjoyment, tranquillity. But the deep foreboding of his destiny haunted him day and night, and some unknown voice called him from his father's dwelling to go out and see the world. His white horse was summoned; his servant brought to his master the favorite steed; and in the silence of the night he went out into the world that he might see its marvels. Behold, there was sin, and death, and suffering, and he had never seen either. And then he went away into the kingdoms where the good men hold recluse, that he might learn the secret of suffering and know the causes of sin. There he did not find it; holy men led goodly lives, and with them he fasted and prayed, but there came to him no revelation. He went into the mysterious places of the earth to endeavor to find the secret, but found it not. He came into the condition of the lowly, and partook of the food that the peasant offered him in the sweet seclusion of her home, and entering beneath the shade of the mysterious tree whose leaves even now proclaim his name, he perceived the secret of all compassion to be *one* with these whom he had looked upon with horror; to enter every state and condition, to partake of their sorrows and share their wrongs. And thus there came to him in the twelfth watch of the night the wonderful conception of Nervana—the victory over pain, and

suffering, and crime, and death. And thenceforth Buddha was free, and became a teacher, a Messiah, because there was nothing withheld from him; nothing, indeed, that he was not willing to share.

So, when a goodly life or an exalted nature is upon earth, he may not be known to his fellows. He may walk the earth humble; he may wear the raiment of poverty; he may be despised because he has not opulence; he may be persecuted because he has truth; he may not even rise to the dignity of martyr, but may be put to death ignominiously, because not equal in wealth but greater in integrity than his fellow-men.

I know of such a life; of one who upon earth had barely clothes to cover his body, but who labored day by day in the dusty field, endeavoring to supply the needs of those dependent upon him; but yet there came up from his heart no murmuring, no complaint. He did not even despise the wealthy that passed him by; he did not cast one envious glance towards their estates or the splendor of their surroundings; he never thought of comparing his children, dressed in the scanty raiment of poverty, with those that passed him by in the splendor of their lordly apparel. He had learned the great secret of life; he had found the well-spring of happiness. Neighbors and friends came to him oftentimes for counsel in their difficulties; wherever there was sickness or death he was the calm and skillful attendant. He could leave his plow, he could leave his field of grain at any time for a call of humanity; and many a night his calm face was found bending above the couch of pain while others, even the attendant physician, sought repose in their own palatial dwellings. He went out from his neighbors and friends respected by them, loved certainly by those who knew him, but unhonored by the many. No bells were tolled from lofty towers, no churches proclaimed his departure, no solemn ritual, no funeral service, no long train of carriages containing distinguished mourners following his form to the burial place. The few who were members of his dwelling had been taught by him not to mourn the approach of death; and the children sat there, calm without, yet serious, and the wife made no murmuring. Those who gazed upon them said: "Those children have no feeling." But the good man had taught them there was nothing to fear in the change called death, and if

they would be near to his love and care, they must meet every thing in life with equal fortitude and equal calmness and equal love. And by some mysterious joy which those around did not know, the eyes of the little ones were cast upward, and the lips seemed open as if to hold communion with him there.

That man's life on earth was a benediction; it was like a folded psalm between two leaves, that if opened and read would be leaves of gold and syllables of jeweled light. But not a ray or ripple upon the rustling surface of society, only when that spirit became conscious of spiritual life, the snowy humility that encircled him round about was like white lilies; there sprang up from every portion of the beautiful space around him faces like the faces of children, clothed upon with angelic beauty—the goodly deeds and thoughts of that man's life; and a crown that others saw, but which he in his humility did not perceive, did not know that he wore, adorned his brow. It was the crown of his pure thoughts and lofty aspirations; and the raiment that he wore unconsciously to himself, still filled with the humility of his earthly life, was snowy in the whiteness and purity of his soul. There were those whom he had benefited; those whom he had ministered to in their dying hours; those whom he had elevated into hope of immortality, bringing to him garlands of sweet remembrance, thronging upon him with words of congratulation; and into the far space his soul could gaze with the clear vision of satisfaction, and the God of Love had opened the pathway of his vision, and he could see the immortal splendor of truth. Angels and Archangles could bend above him, and minister such food of the soul as only those can understand who have tasted the immortal life.

And he, without fear or trembling, or shadow or stain upon his spirit, and one with the whiteness of death and the transports of being, could cast upon all the community around and upon many lives of earth that never knew him, such white radiance as would blossom out in prayer, or praise, or goodly deed. And the wordly man, inspired suddenly to do some act of kindness here, paused in the midst of his daily pursuits at the sound of a little child's voice, not knowing that it was the white soul of that saint who had inspired him to the deed of goodness. Such are some of the typical states in spiritual life.

Occupations and Employments In Spirit Life.

We have endeavored to give in the previous discourses some idea of spiritual states and conditions. This, of course, has been the state and condition of the spirit itself—the state of *being*. That which we propose to invite your attention to now is the active state, or the state of *doing*.

All ideas of human employment must necessarily cluster around the senses. The labor of the hands is the great burden of human existence, the weary treadmill in which man finds himself immured, from which there seems to be little opportunity of escape, save through the avenue of wealth, indigence, or intellectual power. The wealthy seek exemption from the toil of the hands, as though, indeed, those cunningly fashioned instruments were not especially adapted to human uses; as though, fulfilling the purposes of thought and brain, the fingers and hands were not indeed the divine achievment which they are.

The very wealthy and the very idle seek exemption from the ban of toil only to plunge into a more toilsome pleasure. For if labor is indeed the tyrant of earth, there can be no greater than that of idleness—that which seeks freedom from systematic labor. A great pleasure-hunting, pleasure-loving, and pleasure-weary world, would be a spectacle far sadder to the eyes of the spirit than a labor-weary world. If there be a divine seal which God has placed on the human brow, and a signet of a nobility that prince and king can never wear, it is the seal of labor; not that kind of toil that comes with the weary, grinding slavery, nor that mechanism of toil that grinds the life out of the young that the great, and the proud, and the wealthy may revel in luxury, but the labor of the willing hand and ready heart; the daily preparation for the daily life. The accomplishment by each of something that is worthy and well done for every day, is the ennobling thought of human exis-

tence. The exemption from toil of the hands is the great triumph of mechanical art, but which only leads man into more skillful and intricate paths of toil. But, after all, in human life you construct your ideas of labor upon that which is most wearisome, and consider that a wholesome fatigue after the day of toil is something to be avoided. Do not think so. In the great coming time of the earth, in the golden age that is to be, there will be no drones, no idlers, no laggards, in the great human family. Every one will perform enough labor for bodily health, to supply the bodily needs, and a greater simplicity of life will lead to the greater happiness of spirit and to mind ; while if mechanical arts are employed for uplifting the grosser burdens of toil, it will only be that the hands are set free to those employments more congenial, which satisfy the mind.

Often we have heard people say : "Oh, if I only had time !" Pardon me. *Time* is not so much an important factor ; at least there is not so little time as there is lack of adaptation —lack of the right kind of energy, lack of useful employment of moments and hours, which perhaps are wasted in idle longing, in unnecessary desires for that which you do not possess. How much can be accomplished in an hour towards those pursuits that you say you long for.

The spectacle of humanity left without employment would be a spectacle of great sadness ; a spectacle indeed that could not be contemplated without most absolute misery on the part of those left without occupation.

But the difference between the spiritual state and the earthly is, that the absolute necessities are spiritual instead of material ; that therefore the employments must be spiritual instead of material. But if one accustomed to employment of the hands, and no thought beyond that, shall pass into spiritual life, that one surely is not left without an adequate substitute for that active employment which has engaged him here. So in reality he does engage in manual labor there by assisting those on earth who are still compelled to toil.

Do you not know when you have had an unusual amount of labor some particular day or week, how you have been aided, how your hands have been strengthened, how your

mind has been encouraged and your feet made to walk, by some presence and power not seen? Such assistance comes not only to the spirit from those who love you, but to the body from those who are willing and able to aid you in your toil.

The burdens of the world are not left for you to bear alone, provided you bear them willingly. It is the willing laborer which is assisted, but the sluggard, and the drone, and the complaining one is not in condition to be assisted in either world. There must come to each from out the spiritual states where strength and power are predominant, a distinct and conscious assistance. To aid those who are toiling wearily like the slave from morning till night, without the conscious lifting of his burden; to aid those who stand upon their feet from early morn till late at night, and have no opportunity to rest the weary limb or divert the weary brain, is a great privilege. The hands of human beings who minister in that capacity but find expression to their usual thought for employment and for toil. And these are they who help in the great wonder-workings of the world—the building of railways, of ships, of cities, of mighty enterprises that require countless human hands. This same element in spiritual life is utilized to make the burden of the toiler less.

The spirits do not find it necessary to labor physically for their own maintenance. They must, therefore, find that which corresponds to the thought of their labor or employment in assisting in the maintenance of others, endeavoring to make their burdens lighter.

Such is the necessity of occupation that many minds, even of earth, seek employment perhaps not necessary to be done. Restless conditions of mind are not necessarily conditions of employment. Dissatisfaction is not necessarily evidence of activity. Those who are restless would do well to find great employment in the majesty of content, and in the grandeur of seeking not simply something to do, but something that is *needful to be done.* It is not always necessary to take a broom and brush around in the centre of the room in order to be busy. Your speaker has known many housewives who have not only found it necessary to employ every moment of the day in doing that which had been done already, but

doing it over again because it was not best to be idle. Such is not labor or employment, but it is a state of overwrought nerves; a condition of restlessness that would do well to seek rest.

In spirit life employments are such as are adapted to the condition of the individual, and if not conscious or wise enough to know, then the inferior spirit is acted upon by some power above that guides in the way best suited to their condition.

Some people say : "I should like to study art, chemistry, science, mathematics, if I only had time," and are dissatisfied with the labor of the hands that they must do, that precludes them, as they consider, from this loftier occupation.

One thing we would wish to express here : We consider no labor of life degrading save that which is performed under an enslaved condition of the mind. We consider no needful duty lower than any other duty, and they who are galled by the idea of menial labor because it is degrading, must in spiritual states learn the humility and the necessity of doing small things well ere they can have charge of the greater things in the Father's home. To pursue art merely because it is aesthetic, while the needed duty of the hour is neglected ; for the young man or woman to play on the piano while the mother is a slave to the household, or to study higher mathematics because that is, seemingly, more exhalted than the making of bread or the plowing of the field, is not in our opinion an exaltation of labor.

To exalt labor you must do it with dignity yourself ; you must make it dignified by the spirit you bring unto it. The great knowledge wrought in spiritual states is to exalt man's perception of the lowly duty.

The disciples washing the feet of the Master was not in vain ; it was a spectacle of devotion. But the Master washing the feet of the disciples was an illustration of loving labor, or duty well performed ; that nothing indeed is humiliating that is an office of love or duty.

In the grandeur of the spiritual kingdoms all labors are utilized, all employments are made sacred ; all necessary, and needful, and helpful duties are registered as among the neces-

sary offerings of life. He who has avoided labor of the hands in his earthly life, for the mere sake of idle display or still more idle pleasure, will doubtless find himself an attendant, spiritually, of the man of toil, seeking to make his burden less, ere the spirit of the one who has loitered here is able to advance. For such is the direct nature of spiritual law that he who has been the idler here, who has lived upon the labors of others, must undo that injustice or wrong, unlearn that lesson, before he can rise in spiritual states, or even begin to seek the knowledge that he covets. By this we do not mean that all should perform the same duties or labors here, but certainly none should be avoided from the motives that we have named.

If an artist can paint a picture better than anything else, he should be allowed to paint pictures. But there are certain necessary offices in every human life that human hands should perform, and he should never feel above the personal assistance that may be needed in daily life.

If a man can best study mathematics, and give to the world the benefit of the laws that govern the starry heavens, he should do this ; but he should by no means be oblivious of the daily duties of life. He who is a true philosopher seeks the morning walk, the daily exercise of the hands, as best suited to the more healthful activity of brain when the hour of labor is over.

The spiritual world affords the adaptation for toil, but not for idleness ; affords the measure for employment, but not for shrinking or shirking any duty ; affords constant and ever-living pressure toward the unfoldment of the active powers that are within, and, as stated before, if the individual requires the employment of the hands, as here, and requires that to satisfy him of daily and hourly existence, then he must needs aid some of those who are toiling in material ways to earn their daily bread.

There are many who, if turned loose into the spiritual or the other existence without compulsory labor which day by day occupied them here, would feel utterly lost. You have noticed in some instances of sudden wealth, where a man who has been accustomed to mining day by day with steady and unfaltering energy and hope, thoughts of the wealth he was

trying to gain keeping him steadfast to his daily toil, that when suddenly overtaken with great wealth he becomes useless ; he has no motive, no employment ; he can only eat and drink and sleep, and eat and drink and sleep, until the body is worn with excess of material life.

Such is the spectacle, given for your benefit, of those who need constant employment ; of those who, not having the culture of spirit or mind, must of necessity act under a dominant and all-pervading hope or conception e'er they can be useful. To such as these in spiritual life there is constant employment given. It is an employment, not of seeking for gold, but it may be the stimulating of some poor miner who is working day after day for the mere support of himself and household ; it may be of augmenting the life of those who are still engaged in the perilous pursuit for gold. The pursuit of wealth constitutes, perhaps, one of the most stimulating influences to labor of human hands ; but the attainment of wealth is something that is only permitted to the few. It is a dispensation of sorrow that only a few need, and you can thank God if it has not been yours.

For if you have not the exalted hope that leads to divine affection or charity, the wealth that would suddenly come upon you would be a visitation of physical malady, of great sorrow, and of moral turpitude. If there are those in your midst who are chosen to illustrate this law, read the lesson aright, and understand that while men may labor with great nobility for the attainment of wealth and a development of natural resources, still there could be scarcely a greater calamity befall an undeveloped mind, or even one more or less advanced, than the sudden possession of fabulous wealth, because the senses then assert their power. But while you are in the state of labor and the state of want there is room for the spirit to expand ; the exaltation of expectancy gives buoyancy to your lives, and the grand scenery of nature around you uplifts from the degradation and sordid nature of the pursuit in which you are engaged. In spiritual states you can dig mountains for gold if you will, but you must do so to aid the spirit of some one who is upon the earth. Under the necessity of physical labor you may perform your daily voca-

tion if you desire, but you must do so with the added motive of helping some one else; for the hand is palsied and the brain becomes powerless and enfeebled of him or her who seeks merely for him or herself, employment. To while away an idle hour, to give new mental sensation, or to achieve something for the mere sake of the praise of others, does not constitute the occupation of spiritual existence.

He who is intent upon the stars, calling them by their names and discovering their mathematical relation to one another, still in the kingdom of the spirit finds himself powerless to turn his spiritual telescope toward any star, planet, sun, or orb in distant space unless he is enkindled from within by the love of humanity. So that the greatest of astronomers, if he be blind spiritually, finds no luminous point from which he can radiate his pursuits in the planetary world; for there are no stars within range of his spiritual vision unless lighted by this divine sphere from within; and many great among men, perhaps idolized, find themselves in a region of spiritual darkness, without the power—save through the plodding routine of some earthly mind—to discover new worlds, or the principles upon which planets turn in their orbits.

But fortunately the true geniuses of science are geniuses nearly always in spiritual perception. Their occupation is the result of the grandeur of their minds and souls, and they cannot contemplate the starry heavens or the wonders of creation without a corresponding greatness and exaltation of the soul. Therefore, you would find them still not in any uncertain light of earth, not dependent upon the observatory of the Signal Service Bureau, not doubtfully watching the stars through the cloud-rifts of the earthly atmosphere, nor dependent upon a time when tempests cease their power, to watch the wonders of the heavens; but in the region made beautiful by the light of their own spirits, radiating what they receive upon those beneath them, holding in contemplation in the very watch-towers of their spiritual natures the divine firmament around and above them, they speak forth the thought, and radiate from within the light that is to give them knowledge of the starry heavens. To these, there is no uncer-

tain pathway of planets; to these, comets are no longer a mystery; to these, all beauties in the kingdom of light beyond but hinge upon the greater beauty and grandeur of the soul.

It is asked by some: "If astronomers have such perfect knowledge in spiritual life, and are able by their spiritual telescopes, fashioned of perception and thought, to perceive more of the principles of astronomical science, why do they not reveal it to mortals?" Why, indeed! Are there any astronomers in the schools of science on earth—at Harvard, at Cambridge, at any of the scientific European Universities—who would be willing to receive a thought from the departed Herschel, or any whose names shine out in grandeur in the astronomical world? Are they not so jealous of their own discoveries that if a spirit were to give them knowledge concerning another planet, would they not hold it and claim it as their own, unwilling that there should be a dead astronomer who could aid them in their personal explorations? And if there *are* found those who are willing, have they not given to the world the result of the inspiration that has been given to them, and fed their own souls on the thoughts that had been given them, until by degrees they have been taught farther and farther in the astronomy of the heavens, and shown the wonders that the world was not ready to receive?

Do not ask of that of which you know nothing. Spirits cannot teach the astronomy of the heavens until you are willing to learn that the heavens are there. When you are, then the celestial imagery will all flow towards you, and like him who toils willingly, all things in nature assist him. The birds sing for him, the waters murmur for him, the breezes fan his brow, while to the complaining spirit nothing comes. So do not ask why they do not bring these truths that shall startle the world, but be in a condition to receive any truth; for the simple acknowledgment of spiritual knowledge must come before you are ready to receive any more.

In reference to chemical and physical science, those who have applied their lives to the discovery of the primal sources of life, why do they not tell us something more of protoplasm, cells, organic processes, atoms, and the primates of existence? Why do they not? There are the different schools of science

quarreling with one another on a subject that they know not, and in the midst of this a little child might rise upon this platform, giving knowledge of chemical principles, and no man of science, unless he is a Spiritualist, would have the courage to acknowledge it to be true. If a Spiritualist, then the whole scientific world cry out, as they did against Zollner, as they did against Mr. Crookes, and Mr. Wallace, "But they are only enthusiasts!" When the world is ready for spiritual truth all other things will follow; but you must have the spiritual disposition to accredit it to the source from whence it comes; for such is the nature of spiritual truth that *it* must come first, and the knowledge of science and worldy things comes after.

Did not Jesus say to his disciples: "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you"? And has not this been preverted and misused?

It is not possible that from spiritual sources there shall flow material knowledge toward man that is of any great and important value until the spiritual source is acknowledged. You cannot win gold nor discover precious stones by using the instruments of the spirit world, and then deny the source from whence they come. You must turn to the spirit, seeking first its light, its methods, its power; and as the grandeur of a truly noble nature draws all things toward it by its wonderful power, so knowledge, science, art, mechanics, chemistry and astronomy are the results of spiritual perception, but they cannot be taken by themselves while denying the other.

We have known young men and young women who said; "Oh, if Spiritualism teaches us the knowledge of history, I would like to be a medium." We beg pardon; but you cannot seek Spiritualism for the knowledge of history; you must seek it for itself, and if the knowledge of history comes to you afterwards, it comes by means of that spiritual gift which you freely accept and freely acknowledge. But to seek the kingdom of heaven for the sake of any utility that it brings, is just as barren a device as to seek it for your own selfish enjoyments. Intellectual power in spiritual ways is the result of an intuition and culture that must belong to your ready accordance with the sources from whence it comes; and you

might just as well say, I will have knowledge of chemistry, of mechanics, or mathematics, but I will not have any of the requisite study for it. That is to say, you would like to have it from spiritual ways, and still not begin at the beginning.

The royal road to knowledge which is given to seers, prophets and inspired mediums, is not a road unaccompanied by growth or spiritual unfoldment; nor is it unaccompanied by anything that the world calls sacrifice. There must be a willingness to receive, there must be a consciousness of the higher power that comes. He who denies the giver but accepts the gift is the most arrant coward of all.

Spiritual employments, therefore, come to you according to your need. If there are those ready on the earth to receive an added invention, a new application of steam or electricity, it must come to them in some such a way as that we have mentioned, but it does not come in demand to a popular clamor, not through something that you call practical. Is it not better that the man of toil shall be taught that he is an immortal soul, and that we will aid his hand to do the daily task, than to take the spade from his hands and do the labor for him? Is it not better if infused into the life of humanity shall come the central idea of spiritual employment, which is neither selfish or toiling for itself, but forever pours out its light and love and labor upon others? Is not this better than that which would give you the knowledge to usurp the right of your neighbor?—to give an especial knowledge or power, without the light and spirit to know the sources from whence it came? Ah! the eye that is blind to the sunshine, the ear that is deaf to music, is certainly a pitiable thing; but more pitiable is a life that is barren of that spiritual perception to know that if blessings come, they come, neither blindly nor from the earth, but from intelligent, conscious, active, loving, useful lives, that are above you.

I pray you remember the loving hands that were accustomed to labor for you on earth; the mother whose labors were never ended; the sister who hovers around you as she did in earthly life, making smooth all the ways and pleasant all the places where you tread; and then think if in spirit life there is aught that they can do in any way to assist you, could

they refrain from that doing? But they cannot do it, save in the way that we have mentioned. The mother will still labor, but instead of weary hands and weary feet, unacknowledged by you, she must come in response to your love; she must brood around you, and assist you in the perilous paths of life by your own aspirations and prayers. You shut out the loving labor of spirits to aid you when you shut up your lives from their conscious presence, and your aspirations and your memories from thinking of them.

Oh, your spirit mother toils! But if you are not in a condition to receive her ministration, if there is darkness and rebellion in your soul, she still shines upon you all the same; her hands are still moving around you, and in some hour, perchance of outward unconsciousness, she is able to reach you.

Talk of there not being employment in spirit life! Why, you consider that you are busy here; but if every thought that you can think, every aspiration that you can have, every hope that you can desire, and every lofty purpose that you have ever dreamed, were utilized and rendered practical the instant they were thought, would not your days be more busy? Would there not be crowded into one life, what now a thousand lives contain? Such is occupation in spirit life that absence of thought, absence of love, constitutes idleness; and he who seeks for idleness here, must begin with the labor of helping those whom he has robbed of their rest and their needed recreation on earth. The millionaire who toils to be great in his sphere, yet whose labor is concentrated on self alone, soon discovers that he is but weaving ropes of sand in spirit life. Let no one here, be he merchant, be he speculator, be he financier, imagine that he can have valuable assistance from Vanderbilts and Peabodys, or others who represented the moneyed influence of their time. Ropes of sand that pass into and out of their hands are the measure of their material power in spiritual states; and however much they may come in psychological influence with those who are still engaged in similar pursuits on earth, spiritually they are valueless to aid them.

But they can aid the thousands of poor mechanics and

artisans, whom their greed and the influence of their monopolies have impoverished. They can aid some poor man whose family is starving from the result of their speculation and the hardships endured thereby. They can aid those who are inmates of the almshouse and the insane asylum as the result of intrigue and dishonesty practiced in boards of trade and stock exchanges. They can aid those who, perchance, are doomed to eight, ten, twelve or sixteen hours of physical labor a day, because of the small pittance that was stolen from them under the name of speculation. If you wish to see them now in their spiritual occupations, you will neither find them where railroad magnates meet, nor where financiers in this country seek to still doubly bind the burdens upon the poor, nor in the haunts where those assemble who would strive to hold within their iron grasp the lives and earnings of the toiler; but having found that what they had was valueless, you will find them confounding and scattering and disturbing all these financial elements, and seeking to undo by individual effort on behalf of those whom they have wronged while on earth. You will find them building up the railways of spiritual life by lines of sympathy and love; you will find them concentrating the sublime power of spiritual existence by confounding the financial power on earth; you will find them now, (because such men are endowed with perception and intelligence,) active in proportion as they labored here with the whole strength of their intellect, yet unconsciously inflicting wrongs.

So, when placed face to face with the problems of life, you will find them, not *for*, but *against* those who injure and oppress humanity; unless indeed the selfishness be so deep and so inground that there is no power to aid a single soul. Then they appeal to you, and not you to them. Should you receive an answer from such a spirit to your financial claims, have pity on them; for he has not so much gold dust as would make the smallest wing of a butterfly; he has not so much power as the little child that can coin kisses out of the sunshine and weave them into your lives.

Pity those who, having no employment in spirit life, have none because they are too selfish, for such is the most sorrowful condition. Upon these the fires of Gehenna would almost

seem to be a relief for that consuming shadow, unsatisfied longing, that finds nothing to do when ushered into the great kingdom of activities which the spirit enters through death. Those activities are so much greater than those of earth, that one moment of earthly time often witnesses in spiritual life the accomplishment of real labor that is equal to a century of earth ; and into the various days or periods of spiritual states are concentrated thoughts, powers, feelings and activities that stretch far and far into eternity—busy forever with the great tide of life, and thought, and love that moves, and sways, and surges around them.

Yours is a laggard world ; yours is the unemployed state. Your sheaves of golden grain, that you wait for the sun to ripen, are more typical of the activities of spirit life than all the labors, oftentimes, of your hands, and yet you must labor in your own way. And as little children would fain help mamma keep house ; as boys would help the father at the plow or the anvil—hindering all the time—so in the employments of earthly life you may not hinder the Divine Parent, but you may frequently blot out the higher employment of the spirit by your insistance upon making that which is beyond like the employment of earth.

Thank heaven for all your disappointments ; thank heaven for that which does not come in answer to your desire, for it is the more sure to come in answer to your need; and in the great employment of the spirit you gain in the wealth of the soul what you are glad to lose in the wealth of earth.

Occupation of Geniuses in Spirit Life.

As stated in our last lecture, the idea in human life of employment is something that occupies the hands and must belong to material subsistence; yet more than three-fourths of the employments of earthly life are those that have their origin in the mind, and must be goverened by intelligence in order to go forward successfully. Indeed, so feeble and impotent is the physical form of man, that without the aid of this surpassing intelligence the child is most helpless of human beings; the most unprotected of all created things. But by intelligence man achieves victories over his physical surroundings; makes the forest trees to bend to his shelter; the stone from the quarries to fashion his dwelling; the clay of earth to be constructed into habitations, and all the atmosphere, and the sea, and the wide-spread heavens, to minister to his wants; while the products of the earth, carefully cultivated by his hand, not only minister to his actual necessities, but feed the more luxurious tastes, pander to the appetites that, perhaps, it were better not to satisfy.

In the realm of intellect, genius holds sway. It is the inventive genius that fills the earth with mechanical appliances to overcome the necessary drudgery of the hand-labor, and it is the skilled laborer that demands the highest price for his toil; and it is the inventor that finally benefits his kind by uplifting toil to the realm of intelligence, instead of physical labor. And while, as we said in our last lecture, there can be no doubt that certain employment of the physical is necessary for the well-being of all people, still that unequal distribution of toil which is upon the earth to-day must sooner or later give place to a wider and broaded humanity that will contemplate the intellectual and spiritual needs, while the bodily labor is performed by adequate machinery and equal distribution.

Geniuses are the prophecies of mankind, illustrating what

all human life may one day become, when ignorance, poverty, degradation, pride and all sin have been overcome. Nay, they oftentimes teach another lesson: that if one is only great in one direction of intellect, and if there is not corresponding spiritual growth and moral unfoldment, the genius is barren of fruits as Dead Sea waters, giving nothing in return. The genius who is truly such must be one whose heart is in sympathy with his kind, whose spirit is responsive to human sympathy, and who, when he gives his gifts to the world does not seek a selfish return; but only as the flower blossoms to shed its fragrance, or the star shines because it must, so does the genius express himself because he needs must do so.

"In spiritual existence," you ask me, "how can the sculptor carve statues out of empty air, if there is no substantial material on which he can exercise his genius?" Have you never thought, while gazing upon a statue, that the object of carving it was to bring the sculptor's genius within the grasp of human comprehension, and make you aware of the image that was in his mind? If, by the gracious law of spiritual sympathy and the exaltation of your comprehension, you were able to perceive the image perfect and beautiful in his spirit, would not that be still greater satisfaction? For there might be a flaw or speck upon the marble; there might be a faint outline that is unsatisfactory to the sculptor; but in the image of the mind, were you able to perceive it, there stands the object, Faith, Hope, or Love, or whatever quality the marble is intended to portray, with diviner perfection.

Besides this, art is not simply that stones shall speak and curves portray the image, but that the voice of Art shall speak to others' intelligence, other lives, other beings than the artist's. If you have a thought beautiful, perfect, sacred, divine, you would fain impart it to one you love; and if there is no manner of reaching that one by your thought than that of carefully selected words, with a poem of your choice, with flowers that could breathe the divine message, or some pure image that would give to that loved one your thought, it is not the *form* that conveys it, but the *thought* that is divine. And when in most sacred hours of communion, your dearest and best beloved is able to perceive your thoughts, to feel and

understand what you think, and if without words, how much more soul satisfying it is; how much more than empty sound, since you are conscious of the possession of their thought in the realm of the spirit; how much more satisfying than that condition which must still have graven images and carved statues, and must still rely upon painted pictures for the expression of light, and thought, and genius.

An artist is surrounded with his own creations. The subtle atmosphere of spirit-life portrays unto the one approaching the artist the nature of the sphere which he inhabits. If you expect to see Raphael, not only surrounded by the sweet Madonnas that he painted, but with the loftier and diviner art of his genius, you will find him ensphered not alone in the faces of exquisite pictures that shine out in memory and make Italy immortal, but ensphered in a far more dear and sacred love—the face of the one who inspired him ; the form of the child that was the model for the infant Jesus, and the light of eyes that shone upon him during the years of his labor and exalted his genius to that which was angelic and godlike. Those ensphered lives, and not pictures, become the objects of his portrayal; and wheresoever a heart has been touched by the imagery of his art, there is painted a sacred and living image in his spiritual habitation. If you, gazing with transport upon the Madonnas, have lifted your thoughts to the sphere of art which he inhabits, then that thought is immortalized; that praise becomes his picture; that loving remembrance one of the images enshrined in the temple of his life; and pouring the sphere of his genius over the aspirations of the earth not only kindles the love of form, and color, and shapely beauty, but love of love—a true love of that which is divine, which is more than art, which is the eternal soul of genius.

If in reading Dante the divine drama is portrayed upon your vision with the distinct and wonderful differences in spiritual states; if you have sympathy with those in darkness, with those in purgatory; if you have with those in paradise tasted the light of immortality, then remember that by that divine and sacred image, Beatrice, he led you through the vision of paradise that he might give the lessons of his triumph to the world.

So are you admitted to the sanctuary of the greatest genius —divine and exalted love. That is more than the portrayal, more than the language of suffering, more than the darkness of purgatory, more than the light of paradise—it is heaven itself. And remember that whatever value there may be to the written poem on earth, it falls to lifeless clay compared to the image of that soul that could create the poem, understand the scenes of spiritual and angelic states, and exalt the White Rose of Love to the sanctity of heaven.

Geniuses ! Yes, their work is to mold the human thoughts and souls, and make them fittingly to be the temples of immortal life. Geniuses—not Michael Angelo in Rome, picturing the image of St. Peters, whose dome was to rest among the clouds while the foundation rested upon the earth—but Michael Angelo in the spheres of Truth and Love, exalting human thoughts and cares to be portions of the goodly temple of humanity and of immortal life ; carving out of the dull material of human dross the divine forms, the thought and aspiration that are to make whole and complete this temple of humanity. Images of beauty portrayed in human lives, aspirations kindled in sluggish hearts, longings to labor for humanity in the lives of the selfish, and the vanquishment of passion, hatred and scorn. Methinks this is better art than St. Peters. The pyramids of Egypt finally give way to the vanquishment of time, and the splendors of the ancient cities are past and forgotten, but humanity lives in the strongholds of the spirit, fastened and secured by prophecy and genius, fulfilled in the greater part by the work and thought of their lives.

So the genius of the inventors, gliding behind the mere mechanical structure of the universe, express their thoughts forward for humanity; perceive the motor powers that are still further to uplift you from the dull tread-mill of toil, light the beacon fires that are to illumine the darkened places of earth.

If one has genius for invention, not only is the principle of that invention perceived in spiritual states, but the application also. It only remains for earthly minds to be exalted to receive the impressions of the mechanical structure before the structure is complete on earth. It is not necessary that the

spiritual inventor, or the one in spirit life, shall see any tangible form or fulfillment of his invention, because he knows, by the perception of the principle, that it will be correct. It is only when you approach inventions from the material side, from the side of experiment, from the side of bungling construction, that you are obliged to test their capacity.

As mathematics was the sure key to the construction of the solar system, and long before his telescope was fashioned that could enable him to see the planet that he had discovered, Herschel knew it was there by the law of mathematics, just so the inventor, perceiving the principle correctly, is not obliged to stumble and blunder in his application when he perceives it from the spiritual side of life. Just as surely did Edison perceive the principle of electricity in the nature of the experiments he was to fashion, but could not perfect the idea except in conformity of the method now employed; while knowing the principle correct, was obliged to test through the bungling process of human experiment that which was certainty in his thought.

After a time, when you turn more distinctly to the spiritual source of your inventions; when you believe more that they are directly intended, instead of the result of accident; when you comprehend more that man does not *make* his discoveries, but that they are waiting for him; when you realize that all that is possible to attain in the way of science is waiting in the atmosphere above and around you, you will then realize that geniuses in spirit-life have but to perceive the truth—not to make it; but to discover where the law is—not to alter it. That is the only work of geniuses in the universe.

Poets do not make poetry; they simply arrive at the state wherein the poems of the universe are written in the soul. Inventors do not make machinery; they simply arrive at that portion of the great universal soul where the principles of life exist, and the language or alphabet for their expression in human form is the machinery that finally is applied to human uses.

The philosophers of the ancient days were not so far out of the way after all, since they found that he who discovers

the true principle of life is above all external application of it. And why not? The greatest conquest of the martyrs was not simply to know the truth and be willing to express it, but if needs be, to be willing to die for it. For what is human life in the physical compared to the truth that is immortal? Both ways — the utility of the modern thought and the grandeur of the ancient philosophy—might clasp hands; for as labor is exalted by genius, so those who are in the trammels of labor come to understand the meaning of genius, and live in an atmosphere that is not so dependent upon the daily need. As he who can think of nothing else but food must needs have food more frequently, so he who lives in another atmosphere only can feed his body for the uses of the soul.

Genius, therefore, is employed in spirit-life in perceiving its own; in dwelling in the atmosphere which is adapted to its expression, and in imparting that atmosphere to others. It is not the imparting of a distinct method that constitutes the true discovery and the true inspiration of earth. You do not want formulas so much as ideas; you are not in need so much of mechanism as of principles. The mechanism will follow when the principles are perceived.

As stated in our last discourse, astronomy, geology, chemistry, and the various sciences, as applied to daily life, are not to come to you by the royal road of being dictated step by step, construction by construction, without your turning to the sources from whence they come; and no genius in spirit state can come to your household to say: "This is the way to make money; this is the way to discover the stars; this is the correct chemical combination that you require," until you have taken the intermediate steps—until you have turned toward the spiritual source, and say, "I need the aid, and the guidance, and influence of spiritual powers."

There are several classes of people in the world who confess to this superior power, notably actors. And why? Because they live in the realm that is not formal, not mechanical—for it is dependent upon genius for its perfect portraiture. No merely mechanical actor can ever succeed, and the subtle line of genius that causes them to be dependent upon inspiration is perceived by every one endowed with that gift. You may ask them; they will acknowledge it.

Jefferson, in his portraiture of his master-piece, was distinctly conscious of the influence of his father. In an article published several years ago in the *Atlantic Monthly*, it was stated that he was frequently unconscious, performing the part in a trance during the entire portrayal. Edwin Booth often felt the distinct presence of his deceased father. So accustomed are actors and actresses of the very first genius to rely upon this power, that they believe as distinctly as possisible in the ever-present watchfulness of those who are their guardian spirits in that direction.

Poets, more than other men, expect the presence of this pervading spirit when they write ; and they will tell you they cannot write poems to order ; that there must be the inspiration ; that they must feel like it. But this often extends to the conscious presence of the guardian or guarding genius; as in the case of Dante, the divine Beatrice dictated the words of the poem.

In the realm of painting or sculpture, more mechanical in themselves than the arts that we have named, there will almost always be found accompanying the genius that subtle gift of inspiration that works under the o'ermasterful and dominant influence of a propelling power that cannot be forced, that will not be governed, but will make itself manifest when the gleaming light comes from within.

Certain professions in human life—the lawyers, the doctors, and others—are less inspired, for the reason that their gifts belong to the mechanical and external uses of life. The lawyers—save in cases of transcendent humanity, where some human life is in peril, where before the cold judicial tribunal some innocent victim is to be sacrificed—can have but little opportunity for the exercise of that divine gift. Precedent, legal formulas, must take the place of inspiration. But the pleader, he who stands at the bar, can often secure by his very genius the triumph of his client when law is on the other side.

Fortunately, this is sometimes employed on behalf of humanity, and in such cases geniuses of good smile down from the azure heights that there is a power in human eloquence to triumph over legal formulas.

In the case of the physician (which should be by a divine

gift) there is less inspiration in *Materia Medica* than almost in any school of human profession. From the days of Æsculapius down to the present time, less progress has been made in the formulas of medicine. And yet even here there has been room for the corroding influence of the past to be penetrated by the light of inspiration. Genius has usurped the dull, external touch of the merely skillful physician, and where presidents are allowed to be murdered by science, ordinary citizens are privileged to recover by clairvoyance. Such is the triumph that will eventually come to the world, that skilled practice, which is external, will but supplement the perception of the clairvoyant, and the surgeon will but be the servant of the penetrating eye which says : "Cut or probe there," from the certainty of clairvoyant vision, but not probe inches and inches from the dull blindness of material science or incapacity.

The geniuses in the pulpit are so few and so marked that you can count them; and all of the success which clergymen have encountered or attained for the last two thousand years is owing to genius. The ordinary school of theology deals out nothing upon the world, save the dull tread-mill of creed and formula. But here and there spring forth such as Luther, for the Reformation, Calvin, Knox—each in their way. Unfortunate though it was that fear was a prominent element, it was something that was not clothed in inertia. And these geniuses, traced down by a direct line, can be counted upon the fingers of your hand, who have carried forward the work of real Christian evangelization in the world. Those who stir the hearts of their people; who move them to greater affection; who lead them to higher and grander contemplations, step out from the creed and formula as readily and distinctly as science has stepped out from the dull, flat level earth before Galileo, and have marched into the realm of the stars with the grand motion of the firmament above, without fear, without terror, without trembling.

So have the Parkers, the Channings, some of the Beechers, and others, stepped forward into the light, the realm of the spirit, fearlessly; so have those who have stirred your own lives with higher religious impulse than the narrow tram-

mels of your boyhood and girlhood. These have come to you with the genius, with the inspiration; these have marked the religion that is intended for humanity; these have been inspired for you, not by prophets and teachers and sages of old, not from Jerusalem, not from Palestine or the disciples of Christ. But if you look for them at all in any other than the grand sphere that they occupy in angelic or spiritual existence, look for them in the lives of those men who kindle the thought of inspiration, of love of humanity; who teach that the love of God is found in your love of one another; who teach you that you can serve God best by serving one another. Look for them not with harps of gold in fabled, far-off cities, but look for them in the daily pathway of life where some strong hand is needed, some loving heart to show humanity the better and still higher way, and where, overcoming the strong worldliness and materialism of the present time, they have the courage to step out from the trammels of creed, and declare that God is the father of all mankind. Look for them there, we say, and then you will see what the geniuses of religion have to do in the world of spirits—molding, shaping, releasing mankind from the thralldom of creed and ritualism and bondage, to the light of inspiration that is every day and every hour in your midst. And your firesides become your altars, your children your prophets and counsellors, and young men and women reared up to teach the word of truth. Standing above convents, above all institutions of theological learning, the spirit of inspiration cleaves a pathway through theology to your thoughts, and makes you one with itself.

Geniuses? Yes! They smile down upon you from the grandeur of the height that they have attained. And if the fierce creed of Calvinism met with a rebuff in human life, so has it met with one in his own spiritual life, and by slow yet careful degrees has he removed the great agony heaped upon the world by the mistaken formula of life.

If Wesley beamed benignly on his people in the midst of the fierce flame that burned around him, so now from the distant yet beauteous light of his home he kindles the pathway for human love and human hope. And if Theodore Parker could find no truth and nothing to serve in that God that was

a God of terror, and that Christ that could smile upon human slavery, think not that from the light which his angelic home bestows he does not see the glory of inspiration born of the highest truth, cleaving the dark rock asunder, as Moses in the wilderness and Christ upon Olivet. These breathe out their words and works to humanity from the sphere of the spirit.

More than this : The *Geniuses of the Household*, the loving hands and patient hearts that made life bearable, that sanctified the fireside, that consecrated it in memory as the most sacred of all places; the love of home, and the altar there ; the genius of the mother's love ; the genius of the sunshine of the child playing about you with ever-living, ever-perfect forms of love, do more to mold your lives, to shape your aspirations, to govern your impulses and direct them toward the truth than when veiled in the human form the weary hands were often powerless to toil, and the weary feet could go no longer.

Oh, that Genius of Love, encircling every heart and every home ! This is the genius that dies not, but lives in every revered and sacred image, and peoples the skies with the wonderful employments of spirits and angels—the employment of divine benefactions. For whosoever can bestow most of love, of thought, of truth, of purity, he is the foremost laborer in the vineyard of the Lord.

The Condition in Spirit Life

OF THOSE

Afflicted with Kleptomania, Lunacy,

AND OTHER KINDS OF

Mental and Moral Disorders.

The spiritual life consists of states and conditions rather than locations, places, and those things pertaining to time and sense. The conditions of human life which are here imperfect are not necessarily changed instantly by the transition called death; and he who supposes that he will escape individually from his mental or moral foibles merely by the hand of death, is mistaken.

The conditions of human life present a most singular picture to one viewing them from spiritual existence. Physical infirmities which are often the result of wanton indulgence and appetite, and in nearly every instance as much the consequence of individual carelessness and reprehensible selfishness as are the moral ills, are treated with the greatest tenderness and the greatest skill brought to bear to cure them. But just so soon as you enter the moral realm, as soon as you cross the boundary line between physical infirmity and moral ills, no judgments are too harsh, no censure too bitter; and not only the condemnation and censure, but the hand of physical law, and that which is misnamed justice, are employed to put out of existence the moral malefactor.

There are no forms of physical disease where it is lawful to put a man to death, but the extreme penalty of the law is visited upon the extreme moral infirmity.

In spirit life this certainly is not reversed, but he is considered more unfortunate who is morally blind, morally deaf, or morally infirm in any direction, than he who has the worst form of physical disease; for the physical disease is of the

body; the moral disease is of the mind and spirit, and requires such physicians as are capable of understanding and healing the same. Many of your philanthropists, to their credit be it said, have risen above the trammels of narrow, human judgment and the coldness of narrow, human justice, and have applied the same reasoning to moral obliquity and mental diseases that they apply to physical diseases.

Instead of jails with their startling and fearful revelations on one hand, and the house reared in the name of Christ on the other, there should be moral asylums extending their broad and sunny corridors through the length and breadth of your land, and he who is a moral delinquent should be taken in charge by the moral physicians and healed of his infirmity.

In the realm of the spirit, where physical life and human property are not all in all; where the thief is considered as more important than the thieving, and the murderer more important than the murder; where the laws of society require that souls shall be preserved instead of lands, dwelling and gold, the question at issue becomes not one of property and physical life, but one of moral elevation and the healing or cure of mental or moral maladies that undermine the well-being of society.

Time was in human history when he who had the power to govern, with a sufficient number of men could lawfully, by the might which was called right, take possession of neighboring castles and estates. This was the law of feudal times.

Time was when your forefathers were plunderers by the very right of their physical strength, and each castle was a fortress, and every ruler of a petty dukedom a highwayman. Time is, when under the ban of the law, and under the sheltering care of the judiciary, you are allowed to perform deeds that would seem to the eye of the spirit like highway robbery; but it is a different name, which comes with a license and a permit and through the formula of legal sanction. In the eye of the spirit it is none the less the law of might instead of *right*.

While petty criminals, suffering an actual disease, are relegated to dungeon cells, this crime which society permits receives but few restraints, and there are few who stand up in the place of God and censure that which is the *basis* of the moral obliquity in the world.

The kleptomaniac, who is unfortunately disposed to possess him or herself of small things and trifles that belong to another, if it extends to millions, is not considered a thief nor kleptomaniac, but it is only a natural and lawful extension of business enterprise. When Christians, and in this utilitarian age Christian ministers recognize boards of trade, stock exchanges, as legitimate places for the pursuit of business enterprise, and censure gambling hells and places where men, under another name, practice at games of chance, there is little opportunity for the healer to be abroad in the world who cures mankind of the fondness for extravagance and miraculous fortunes, and the fondness of becoming possessed, at whatever cost, of another's wealth.

The sources of rivers are very small. They are scattered far among the mountains, and rise invisibly; but at last the stream becomes swollen, and in times of deluge the valleys are overflowed and great destruction ensues. Every one deprecates the deluge, but no one pauses to study the unseen and silent mountain stream. In human society that which crops out in crime and startles communities as striking instances of moral obliquity, has its well springs and sources in the invisible. In these little, small springs of love of speculation; in this that is called individual enterprise; in that Yankee thrift that over-rides everything and seeks the almighty dollar at whatever cost; in that Anglo-Saxon ambition that over sea and land seeks to extend its empire though nations perish and though the aborigines are wiped out by the hand of slaughter. Remember there can be no overflow in the valleys without this deluge from the mountain stream. And you who rest securely in your particular work, conscious perhaps that no overflow will come, may be startled by the water-spout that bursts upon your hillside; by the sudden storm that innundates the valley. The neighbor, the brother, the sister, goes astray without seemingly an adequate cause, and you wonder at this; but you need not wonder. The whole world is filled with that which strikes weak natures and expresses itself in them. You may be strong enough to withstand, or clever enough to conceal, or have other methods of evading either the cause or the penalty of the wrong doing. But thieving, as such, under

the ban of the law is not any worse, nor can it in the eye of the spirit be viewed differently, than that which receives the sanction of the law, if it be to take that which rightfully belongs to another; and until this is rectified there can be no need for a line drawn between the morally good and the morally evil of earth.

The words of Christ pierced the scribes and pharisees and hyprocrites of the Jewish dispensation because He said: "He who thinks an evil hath committed it already; he who covets his neighbor's goods hath already stolen; and he who is angry with his brother hath already committed murder." Do you not see the application, that in the spirit it is not the deed but the thought; it is not the expression but the state?

For certain orders of thievery, the world has been constrained to admit that there are some people who cannot resist taking that which is not their own, even if they have no use for it. Extend this law a little further and you include the whole speculative tendency of humanity, a tendency that is fostered by what is termed "legitimate business enterprise." The competition in trade which engenders this feeling even in the boy of six or seven years of age, finally extends itself in morbid natures to take things whether needed or not. If man's necessities were the limit to his avarice then there would be, perhaps, some plea for him; but the millionaire can only use upon his own person a certain proportion of wealth, and the rest must either go to oppress or benefit others. Usually it goes to oppress others, making a magnitude of power which is as much greater than any den of thieves in any crowded city, as a sanctioned force is greater than an illegitimate force; as much greater for wrong and for robbing the poor man, than the combined bandits of the world, as is a king more powerful with his armies and minions than the peasant who crawls at his feet. Do not mistake these forces, therefore; the kleptomaniac passes into the spiritual state in the shadow of his one fault, and side by side with him there may be banker, millionaire or monarch, whose shadow is ten thousand times deeper, and whom he can benefit in moral ways; for aware of his one weakness which has been thrust and forced upon all his life by his surroundings, he is intent, perhaps, upon over-

coming that. But he who receives the sanction of the world for what he does, is liable to awaken in spiritual existence with a consciousness that his moral turpitude was even greater than the other.

There are kinds of crimes that are punishable by the very nature of human law beyond their deserts, and in ways that they do not deserve, and which, therefore, are not to be considered separately in spiritual states. All murders are not committed under the same circumstances; all murderers are not of equal moral or spiritual degree; all do not commit the act with a consciousness of what they are doing, or with that degree of moral turpitude which is beyond the consciousness of crime. But whichever degree it is he who slays a single life either in anger, for greed or for self-defense, we consider to be on an equal plane; and he who slays his brother with a full conciousness of the moral law; under the sanction of a court of justice, though he may not be aware of the fact, is reprehensible for the crime of murder. For if human life is valuable, if it is not given to one man to slay another for his gold, then it is not given to any man to slay another to *protect* gold, to save property. If there is anything that society can do in this case it is to consider the criminal irresponsible, and therefore to exercise the same authority that the surgeon and physician do in the hospital.

The whole problem of the moral universe hinges here: Either man can justly claim the province of judgment, and exercise it over his fellow-men individually or collectively, as the case may be, or the whole of that realm must be relegated to moral law and moral forces that were epitomized in the Sermon on the Mount, and have never been experimentally tried in any government of earth. Either you have the right to take the law into your own hands, or by the judiciary to delegate others to do it, or the law of moral judgment is beyond human ability to span. While perhaps you may withhold the criminal from violence or perpetration of his wrong as you would the inebriate and the maniac, you have no right to take the life of either.

Herein the spiritual world presents a singular contrast. No judgment seats, no judicial tribunals assemble there; none

indeed to practice the farce of sitting in judgment upon another's moral nature.

In the moral power of the spiritual kingdom, that which is good, that which is transparent, that which is pure and beautiful, radiates as light shining into the darkness of each individual life—more or less diseased—and shows where the darkness is. The kleptomaniacs, therefore, are of the one spot, the one moral infirmity. As a man with a cancer upon his face, or some dreadful disease, would fain hide himself from the gaze of his fellow-men, retiring voluntarily to the hospital that he may be treated of that which causes him to be a bane and an eye-sore to others, so he who has some cankerous spot upon his moral nature does not seek in spirit life to throw this broadcast upon the shining raiment of those who stand without condemnation and without fear, watching with only pitying eyes this victim of moral disease, but voluntarily flies to the physician, Christ, and asks whence and where the healing can come that will cure this wound upon his spirit. And there are but few lives so perfect, few natures so free from blemish that, they do not also seek the physician; for when you stand in the presence of a very bright and trying light, it shows not only all the beauties but glaringly reveals all imperfections in form and feature. And when in the clear white light of the spirit you stand, also there are none who can hear without shrinking that test of their moral nature, none who can say I am complete and without blemish. Some selfishness lurks in your own natures, some turbid stream of secret passion, something that you would fain hide from the eyes of angels; and you, feeling the need of the physician yourself, have no time to censure or condemn others.

In the worst cases of human crime, the shadowy land into which no light seems to penetrate, this consciousness may not come to the individual, but it certainly comes to all who have the faintest glimmering of moral responsibility in their natures; and the fact that murderers before mounting the gallows, before being submitted to the monstrous judicial murder sanctioned by Christian lands, oftentimes feel to understand their own condition and declare they were not aware of the

peculiar passion or frenzy that caused them to do the deed. The fact that at the last moment they enter into spiritual life unflinchingly and sometimes almost triumphantly, is, in our opinion, no evidence of the depth of their moral degradation, but rather a proof that this blot which is upon their spirits does not infallibly separate them from their fellow-men; that in proportion to human knowledge is human responsibility, and you who have spoken harshly to your wife, your son, your daughter this morning, may be more morally responsible for that act than this man who, without your moral training, has committed what you call murder. For a harsh word is sometimes even worse than an angry blow, and has its source in the same passion of selfishness and forgetfulness of others.

So be careful; for while the guillotine and axe fall upon the neck of the judicial victim, there is a conscience that is recording each word and act in your lives, each failing in your hearts; and that wrath which you conceal but which blossomed into murder there, isi n your nature as great a deformity, if you have had moral advantages and if you understand the amenities of life, if loving kindness has been dear to you and the treasures of existence have poured into your life. Then why should you stand in judgment against him, when, with your culture, there should be no blemish in your nature? But even that fault is not condemned by spirits and angels, and the judgment seat to which you are summoned is the bar of your individual conscience, the memory of the deed, the thought that will haunt you until you have overcome its consequences, or until you have outgrown that condition.

There are kinds of melancholy, too, that are as reprehensible as crimes. You condemn the man that commits murder, but you think individuals are privileged to carry a melancholy face and throw their sorrows upon all they meet, and make a shadow wherever they pass. This deserves commiseration it is true, but should you not commiserate the other? There is no moral excuse for sorrow more than for crime. One of the most selfish vices in human society is the selfishness of sorrow which gnaws at your own heart strings, which robs life of its freshness and beauty, which takes away the sunshine that it is your duty to confer upon others, and having its secret

sources in selfishness presents the forms that children should never see; with this, as with all other mental and moral infirmities, the cure is to be found within. No man can be good for another; no man can expiate the offense of another, and no one can be cheerful for another, except to radiate cheerfulness upon others, and endeavor thereby, to kindle it in the heart and life of another.

It is said that you must not inflict pain upon any human being, and if you were to go about the streets with a switch or a cane, and every passer by should receive a blow from you, it would be considered a violation of the peace, and you would be arrested; but your complaining, your bitterness of spirit, your melancholy, your sorrow, you are able to wear upon your sleeves, upon your countenances, in your long dark veils and manifestations of woe, and there is no hand to stay. What right have you to make the world sad with your moanings, your bitterness, your complaining of spirit? Your sorrows are no greater than the sorrows of others; every heart has its own bitterness. It is yours to pass from your closet of prayer, of meditation, of conquest, of self-abnegation, into the light of each morning's sun with a smiling face, and if you do not do this, you are a fit subject for the moral physician.

The shaft of the murderer is visited with instantaneous punishment, but where does the slanderer dwell? Where are the laws that can hunt out the poisonous tongue, the shaft of enviousness and malice, the words spoken in the dark that fly like wild-fire, poisoning a fair name, and sending sorrow to an innocent heart? No human law is found adequate for this; no monetary value can be placed upon it; and yet, every idle word that you speak criticising another, or against the fair name of another, is a shaft of murder. See to it that the moral physician probe your heart and mind until it is exorcised, for certain it is, that in human society more lives are sacrificed by slander than by the assassin. Certain it is, that encircling each human life, more poisonous shafts go from the tongue than from the hand. And when in the court of judgment—which is your own conscience—you stand side by side with him who in one single momement of anger has sent a bullet through another's brain, and you see those whom your thought-

less words or unkind remarks have injured, arrayed before you, forgiving it may be, but still aware, you will wish there were mountains and rocks to fall upon you to hide you from the victims of your own malady.

Oh, let us find out the *sources* of human crime! Let us see to it, that the fountain is kept pure at our own door-ways; let the stream that flows from the moral springs of our own beings be clear; let the tangles of weeds that grow by the way-side be uprooted and give place to flowers.

There are no worse lives in spirit life than those that are with you every day; and we know of no place in any dungeon cell or crowded city where the hand of so-called justice has placed the condemned man, into which Charity may not go with perfect impunity, her garments unstained and her life unsullied, with the word that she might speak there; for into places like this the healing power of love can penetrate, and revivify those who are infirm.

Truly there is no condition in human life, and none in spirit life, certainly, that may not be reached and which is not under control of this great moral force of the universe. You must remember that the laws fashioned by man, those that govern municipal affairs and legislative enactments, those that form the Judiciary of your own and other lands, are not the laws of heaven. You must remember, that if you would have a code that corresponds to the highest moral government in the spiritual universe, you must have it predicated on the Golden Rule; and you must remember also, that in the courts of human justice, so-called, the blind Goddess—for she is blind and deaf and well depicted here—the blind Goddess sees not man's moral condition, his spiritual state, but only judges by the dull and barren line of material events, and that which underlies the act is concealed, *and while angels pity, Judges condemn.*

In the great moral laws of the spirit land, the power of right rules over that of might: Justice is tempered by the mandates of love, and the physician is substituted for the guillotine and the executioner's axe. Places of healing into which the proud and great of earth are only too glad to enter; and the judge, who yesterday sentenced the unfortunate mur-

derer to death, may to-morrow find himself under the healing power of the wise moral physician of spirit life. For, if believing it to be his duty to put his fellowmen to death, surely his darkness needs the illumining power of spiritual light.

Oh! when you pass from the striving, the contention, the violence, the outward struggle, the false forms that society wears here, and you stand face to face with your own spirit—that spirit that you cannot escape from by death, that consciousness that the grave will not take from you, that life that can neither be crushed by the executioner nor suspended by any falsehood—when you are face to face with the realities of things, then those who are condemned and despiesd on earth will not seem so loathsome in the light of that love that is needed by all, and that all, in some manner, would do well to apply to their lives and to the searching scrunity of their existence.

No special sphere receives either murderer, thief, lunatic or others afflicted with moral and mental infirmities. Distributed through human life, these conditions are found to be epitomized in some natures, and are treated as exaggerated cases of almost universal disease. Therefore, beware of false judgments, and when spirits approach you from the other world be not so much afraid of contamination and injury from them; even he whom you condemned yesterday may bring you a valuable moral lesson from the world of spirits, that will serve to light your own way and make your pathway more clear into that hall of love and justice where no fierce judge sits with icy coldness upon the seat of power; where no avenging angels are gathered round to punish the guilty; but where in silence, and only seen by the eyes of love, each spirit views its own condition, and asks that the healer may be there to make them whole.

The Methods of Communion between the Spiritual and Material Worlds.

The ethical or moral proposition as to whether spirits should commune if they can, is not under consideration. Those whose theological convictions are such that they do not permit departed spirits to return to earth, would do well to inquire into the fact as to whether they return or no, before deciding the propriety of it; since in the universe of natural law it has been proven in all history that neither nature or God consult humanity as to what should occur in the universe. The law of light and heat, the ebbing and flowing of the tides, the great tempests that sweep over the earth bringing health-giving breath—all occur independently of man's permission, and the only province of human intelligence is to adapt itself to these wonderful changes, and endeavor by the law of intelligence to reach the higher strata of natural science. For just as surely as that sails speed the vessel's course on the ocean, or steam transports the mighty products of the world from one continent to another, so is it sure that human intelligence when acting in accordance with natural law may accomplish wonders, and that there is no limit, so far as we are able to perceive, in the possibility of human achievements.

Between, however, the realm that is called natural law, the movements of which occur with regular, distinct, and periodical directness—the phenomena of the universe materially being regulated by that law—and the manifestation of intelligence through natural forces, which is distinct and individualized, there is as clear a dividing line, as distinct and actual a difference, as between the intellect in man, which forces him to do a thousand things in violence of his physical well being, and yet which constitute, perhaps, the very triumph of his intelligence and the physical being itself. The chronometer or clock will, in accordance with the law of its construction—which of course was an intelligent law—perform its regular

office of indicating the time of day, and under certain regulations will do this continually, until the friction upon the materials of which it is constructed shall cause it to wear out. But if the hands of that clock were to suddenly pass swiftly around indicating within one minute several hours; and if it has a striking apparatus, instead of striking regularly at the appointed hours, the bells were to indicate one, two, three, four, and the hand signals within the space of a minute, and that in response to your wish or request, you would certainly know it was not the result of any accident in the action of the atmosphere around you, nor of anything in the construction of the clock, but was some other intelligence. Doubtless your Puritan fathers would say his Satanic Majesty had taken possession of the clock and produced the result. So if this splendid organ, played upon but this instant by your organist, should, without any visible performer, begin to give forth sounds of music exactly in correspondence to musical bars and scales, and rising to the degree of grandeur equal to Beethoven or Mozart, you would certainly say it was not in accordance with the construction of the organ, excepting it was played upon by individual intelligence.

Therefore, I say that where the line of natural law in its ordinary working leaves off, and a distinct individual intelligence, even though it be through an invisible form, operates, it is as easily determined as the difference between a shaft of lightning and a telegraphic message.

It is the ordinary question, not only among Spiritualists but investigators. If spirits communicate with mortals, what are their methods? The question indicates the capacity to understand the methods—or should do so, and that the one asking it is qualified by some preliminary steps to understand that which shall follow the answer to the question. Thousands of people are passing over the continent, drawn by a steam engine whose workings they have no more knowledge of than they have of the wonderful mechanism of the soul. They do not question how they go, but accept the results; and only the skillful engineer, who allows no interference in his department can explain the mystery of cylinder, piston-rod, valve and wheel; and even were he to explain it, very few

human beings without special culture could understand it. Yet here is a message from the innermost sources of being, bringing to your very doors the fact of immortal life, bearing unto your hearts and minds the wonderful knowledge of the future state ; and yet before accepting the fact, or as if it affected the fact in any way, you say : "Well, how is it possible that spirits can manifest ?" The fact is before you, like the steam engine ; and if you would know its intricate working, you must place yourself as a pupil under the direction of those who understand the law ; first presuming that you have the natural capacity to understand, for all persons cannot be engineers any more than all can be astronomers or mathematicians.

The natural gifts of humanity govern the pursuits of knowledge, or in some degree ; but all plunge blindly into this question, as though there were the capacity already of comprehending it. Thousands of human beings breathe the air daily, and complain bitterly if it is excluded from their apartments, or crowded cars, or boats; and yet not one in ten thousand can tell the component parts, chemically, of the atmosphere, or why it constitutes the breath of life. Accepting the air as a natural and universal benefaction, they do not say : " Why is it that we must breathe to live ?" The same may be said of every physical law that governs your being, and the scientific expert or the adept is able to give only a few of the more intricate effects of which the causes still lie concealed in the innermost recesses of natural law. Spiritual phenomena differ from the phenomena of natural law by the manifestation of individual intelligence—an intelligence that is personal, has distinctly a will of its own; sometimes, seemingly, as capricious as your own, but yet express this intelligence in such a variety of ways and through such a variety of avenues that it demands at once the attention and scrutiny of the world.

But the marvel is that the mind of man, instead of accepting the fact as he would any other fact in the universe and waiting gradually for the methods to develop to his consciousness, pauses on the very threshold of his investigation, making the fact dependent upon his ability to comprehend the methods. If science were to pause in that manner because the world is not capable of following her intricacies, you would

never have advanced from the dull level of earthly existence that preceded Galileo, and would now be walking upon a flat and barren earth while the stars would be still moving in glass spheres around.

If science waited for the average mind to comprehend her propositions e'er they were stated, or even for the discoverer of a fact to be certain of the methods by which he arrived at the fact, there would to-day be no steam engine, no electrical apparatus, no vast improvements in telegraphy and in the science of chemistry and geology. It is only by accepting in the great whirl of the universe such facts as appear before your vision, being forever on the alert that you may perceive, having your senses quickened, that you finally arrive at the wonderful processes of the universe.

Spiritual phenomena have swept in to the great sphere of facts in the nineteenth century, not only with startling rapidity, but with singular exactness and clearness, baffling every department of science in its endeavor to explain them, and compelled from such men of science who have had time, not only attention, but allegiance.

None can tell better than the man of science where the ordinary routine of natural law breaks off and the conscious entity steps in; no one can tell better than the electrician that unless the electrical force is governed by intelligence it will convey no message; none better qualified to judge upon this point than such men as Mr. Varley, Prof. Crookes, and others who have devoted their lives to the study of electrical phenomena; and yet they distinctly declare that electricity, unless guided by intelligence, can never produce a single intellectual action. But if electricity does manifest intelligence, if it be under the government of ordinary electrical apparatus, it may be man; but if it express intelligence without that apparatus, and is able to be directed independently of electrical wires, batteries and electrical jars, then there must be an intelligence outside of man; not only so, but so carefully have they pursued their investigations, that it is distinctly shown that electricity plays not even a small part in the manifestations which an ordinary and vulgar mind usually describes as the physical phenomena of spiritualism; that in the

closest weight and most careful experiment with electrical apparatus that would test to the thousandth part of an inch any pressure, there has been found to be no electrical current radiating from the medium, even though there was produced various phenomena requiring some power of surpassing strength.

Whatever the force may be that the spirits employ to produce manifestations, it is certainly no force with which the human mind is yet in any degree familiar, and herein is the difficulty in expressing to you the methods by which spirits communicate; you, who are not even familiar with the existence of the forces that they employ, much less have not yet comprehended, nor are you capable of comprehending any terms for those forces.

The usual term of psychology may be applied, and very properly, to the class of phenomena known as mental. But when it is attempted to apply this to the physical manifestations of spiritualism, all are at sea; because if, as Dr. Beard of New York insists, you are psychologized, mesmerized, or to use his scientific phrase "hypnotized in your physical observation of the phenomena of spiritualism." Were this so, then the whole universe of fact in the material world is liable to be produced by the same mental hallucination. You are not capable, therefore, of observation in any direction of natural science. If, on the other hand, the power or force employed is not only that with which you are not yet familiar, but the effects are such as you can observe, how eagerly should you avail yourselves of the opportunity to observe those effects and note down with care the manifestations and circumstances under which they occur, and above all that the mind shall be in the condition, not of prejudgment but of receptivity; for no man of intelligence can possibly pretend to view a series of phenomena new to him, with whose methods he is entirely unfamiliar, and bring there a prejudgment or a preconceived opinion as a part of his intellectual observation. Nor can it be said that he is a careful and intelligent witness if he brings either prejudice, preconceived opinion, or a denial of the fact with him. To be an investigator it is not required that one should be a bigot in skepticism; to be the most careful inves-

tigator it does not mean that one is credulous, but it means that one is clear-thoughted ; that his mind is not previously prejudiced either by education or religious bias, and that he intends to receive such facts as are in the universe waiting for such time as his own intelligence, or the revelations accompanying, shall make him capable of comprehending it.

To me, the solution of the physical problems of Spiritualism is of much less importance than the sublimity of the fact itself. To me, were I in your place, as I once was, it would not so much matter the manner in which I received a message from my friend as that I received it, while afterwards I might be interested in tracing the laws of manifestation.

The first great proposition in spiritual phenomena is the love of the departed for those who remain on earth; and if, according to history and poetry, according to that which bards have sung and novelists have written in their age, love may work such miracles on earth, why may not that love which becomes divine, that sacred flame of the human spirit which outlives death, which is triumphant over time, in fact perform more miracles in the world of spirits than when in contact with organic human lives? And why may not this be an accepted fact by the man of science who does not scorn the gentle amenities of life, as by those who, dependent upon love alone, sometimes rise triumphant beyond all science, and prove that its subtle alchemy is more potent than all that the chemist can analyze ?

No physiologist can explain the added palpitation of the heart under the stimulus of divine emotion; no physiologist can explain the desperation which comes from grief and the gradual dying away of the ties of life. If by such subtle processes the physical form of man is affected here under the dominion of the senses by his conscious intelligence and his emotion, why may not every force in the universe be moved and controlled by the dominant influence of love, and like the flow of the tides of the ocean, fill up all the narrow bayous, all the lowland streams, with its wonderful overflow from the realm of the spirit, without there being considered an undue amount of sentiment at variance with natural law ?

Surely a domain which affects the lives and destinies of

all, a realm which must hold in its divine possession all of the mysteries of being, is not one to be easily fathomed or understood in a moment. And if from out of the mysterious realm that is called death, the wonderful working pinions of life proceed, as from the past silence the incubation of years has yielded the harvest times on earth, so from the realm of the spirit, by such greater approaches of love and intelligence as the human conciousness can fathom, the powers of the spiritual realm are made manifest to your senses.

It is not the province of man to challenge the stars in their onward march, but to keep pace with them; it is not the province of man to stand by the gate-way of the sepulchre and challenge the silent yet palpable presence who comes from the invisible yet wonderful realm; but if such visitor approach clad in raiment that he can see, or reveals himself by a voice that he can hear, he should listen.

The ghost of Hamlet was not challenged after the manner of the modern investigator, but only that the intense and highly wrought mind of the son might hear the message that the father had to bring him, unraveling the mystery of the death of the king. So when you with the very questionings of love, perceive your loved ones—whether they come through the rapping or the sound of music, through the strings of a guitar or through the trumpet that enables them more effectually to voice the power, or whether through the handwriting or the voice of inspiration—it still is not important *how* they come, but *what* they bring. It is this great question of what they bring, that constitutes Spiritualism.

Phenomenalists may deal if they please in the methods or external manifestations of Spiritualism, and may, as some sensationalists do, occupy their entire time in witnessing different phases merely of phenomena.

But the true investigator is not only interested in the fact of spiritual manifestation but that which lies beyond it. Into the realm of the spirit you may only enter by spiritual pathways. It is not given for humanity to cross the border line by material processes. Spirits may come to you by material methods—the higher acting upon the lower forces of nature—but you cannot climb into the spiritual world by any

Jacob's ladder of material facts; you must, if you would understand the methods or the signs in the outer sphere of existence, place your spirits in conformity to spiritual laws. I will illustrate:

The astronomer does not make his data from the earth as the centre of the solar system, although to all human senses the earth is the centre. The sun seems to rise and set, the stars seem to perform their revolutions around the earth; but the true astronomer makes the centre of his solar calculations the sun, and finding a deviation in the great cycles of revolution, he has been obliged to make a more distant centre—a solar centre round which suns may revolve—to explain the precision of the equinoxes and the difference in the movements of the planets from cycle to cycle.

So if one would observe the causes of spiritual phenomena, he must do so from the external form of nature, but he must place himself—being a spirit as well as body—in the spiritual center, from which he must perceive the powers that radiate toward the material, and by which processes alone he must understand the methods of spiritual manifestations.

Suppose some professor of electricity of modern times, could have lived two hundred years ago, and should have explained to a contemporaneous mind who had no knowledge of electricity, of its terms, of the processes of developing its presence or manifestations—if in mere language he should state how electricity exists and what its manifestations are, he would have been met, not only with incredulity, but the scepticism would amount to pity and contempt for the maniac who could treat of a subject that had no existence, and profess to give formulas of that which could by no possibility occur. But yet, to-day it is possible for you to become familiar with the formulated methods of detecting the presence of electricity, of evolving its vibrations in the human system and in the atmosphere, and also of directing it to word messages that shall convey your intelligence, one to the other. So when a spirit discourses to you concerning the methods of spiritual life and requires that you shall be receptive and passive, it is simply that your minds may not meet in this added step of your spiritual unfoldment and inspiration, the usual scepticism and doubt,—a barrier that has met every stage of human science.

In the world of theology one denial has been brought to bear against the phenomena of Spiritualism. The only denial is in the source from whence the manifestations come. As theology wishes to preserve itself intact as the only form of revelation, all classes of spiritual manifestions have been relegated to the domain of Satan, and therefore the ministrations admitted, but the source questioned. But to the philosopher, who has no more fear of Satan than of God, and is just as willing to explore Gehenna as the Holy of Holies if it could bring him any added knowledge, there is no terror in that word. He understands full well that if the spirits of evil are permitted to come to earth there must be a law by which the good ones also must come. He understands very well that there is no shadow in the universe excepting there be a corresponding light, and which is willing to go through the shadow if it is necessary. So that this fear has not retarded the investigation of the average scientific mind.

The ordinary human mind only reaches out towards Spiritualism through curiosity or love. If through curiosity, it is a surface growth, and will be cut down like stubble in the early harvest of spiritual thought. If it be for love, it is the growth of centuries. It brings with it all the old-time phenomena to sustain its expression, and it breathes out through the immortality of the soul the longing of mankind in that direction.

First and foremost you are required to have faith. Of myself I do not laugh at this word ; being a philosopher I can afford to accept it as a factor in the universe of spiritual cause and effect ; and when it was said that Jesus could not perform many miracles in his native place because of their unbelief or lack of faith, I understand what it meant. It means this: that the faith which was necessary, is the step that you must take to *receive* the fact, not to *produce* it.

Of what value shall it be that I discourse to you, if you will not listen ? What would be the value of this morning's discourse if you were inattentive and trifling ? The faith that Christ meant is the attitude of receptivity ; to be willing to receive. I know of no blessing, especially in the moral world, that can be forced upon humanity. But, said one, "He might have performed miracles, had he such divine power, that would

have vanquished their unbelief." Do not believe it! For they might sooner slay him if what they did not wish to have true were sooner proven. An attitude of unbelief is not simply negative but aggressive ; it is not simply that the thing is not true, but that you do not wish it to be true. Theology crucifies the saviour of the new revelation ; science crucifies the saviour of the new discovery because it destroys the finality and infallibility of the old.

If mankind has one failing more predominant than another, it is a wish to be considered infallible upon any subject that confers upon a man a standard amount of dignity; and from the police captain to the commander of the nation's armies you can usually multiply the degrees of authority by the inverse degrees of ostentation, until it comes to real greatness, when humility is manifested. So real knowledge brings humility, and it is only the fictitous mind that has not actual knowledge that so carefully entrenches itself behind the barricade of authority; and this is why faith is necessary.

As you would go out to meet your friend were he coming to you from a distant city, so should you go out to meet truth, let it come from wheresoe'er it will. As you would receive your friend though he came from the briny wave or from the hands of the bandits, so should you receive truth though it come to you in mangled form, and though it hath suffered the persecution of ages.

Spiritual phenomena came to you and found you in a condition of mind that is not only aggressive, but that in every age has persecuted both science and religion. It comes to you in a state or period of time when everything must be utilitarian ; when the great aggressive spirit of civilization is seeking to pervert all things to the natural level of material fact.

And as such, it is the more potent and the more wonderful that these forces, impalpable except through intelligence, uncontrolled except by direct action of mind, and having not only volition but love for their prompting, shall be able to reach you who demand so much and who demand in such singular and external ways. It is the phenomenon of the ages.

It is the more marvelous in this : that it does not spring from any school of theology nor any distinct department of science, but has made its way directly through the material

line of thought into the hearts and lives of the people. It is the more remarkable since it has cut its pathway in two directions : on the one hand encroaching upon the borders of theology, and on the other encroaching upon the borders of science, until it compels one to loose hold of its dogmas, and the other to reject its materialism. It is more remarkable since it expresses the one factor that has not been included in the great scientific summary of the universe, namely, the individual, immortal will of man.

Whatever God may mean to the theologian, or natural law to the man of science, they have never given any room or place to the disembodied human will. I would name the force by which spirits manifest, clairvoulance—a distinct and clear will power ; not a will power governed by passion, for that is not will. The clear will or mind of earth, is the calm, self-poised, concentrated intellect inspired by the soul. He who is stubborn has very little will, for when once the barricade of his stubbornness is broken down he is a prey to all surrounding passions. He who is capricious has no will, for he is the subject of every whirlwind of passion that sweeps over him. But those who have swayed the nations of earth are the clear, calm, strong wills; and this must be the nearest to the etiological term that can be framed, to express what the spirit does in order to communicate with mortals through material forces.

The acting upon human wills by the clear power of the disembodied will of the spirit is the act of direct control, utterance, inspiration, or whatever else belongs to the realm of mental force or power ; the act of a clear will upon those subtle forces that surround you and are within you; which not only can control your intelligence and direct your actions, but also can control the material substances which compose your bodies. A clear will alone can produce physical manifestations ; and he who supposes that that realm or department of Spiritualism is under the control of inferior or ignorant spirits is very much mistaken. As you would employ, perhaps, ignorant laborers to dig a bed for your railways, but the civil engineer to survey and superintend the work, so the physical manifestations of Spiritualism are under the direct control of the clearest wills that the earth has produced. And Spiritualism is not divided into sections, classes nor kinds of Spiritualism. In the world

of spirits there is but one Spiritualism, and that is the ministration of the love of your friends to you who are upon the earth.

There is but one fact in Spiritualism, and that is the conveying of intelligence from the spiritual realm to mortal minds; and whatever means is necessary to convey that intelligence the spirit world will employ. Angels, messengers, ministering spirits, or those who are in ignorance, may be made the means of manifestation, still not have a separate kind of Spiritualism. It may happen to include more in its sphere of love than your moral nature will reach; it may happen to include more in its sphere of intelligence than your intellect is capable of reaching. And if it throws its divine mantle over the whole human family, and reaches the most benighted as well as the most exalted, do not therefore think that it is degraded, but rather that it is so exalted that, like the sun's rays, it can descend to the lowest valleys.

It does not scorn the smallest methods; it will employ the meanest ways—we mean by this those that are most obscure and those that are considered least worthy—to express to every class and condition of mind the one fact of spiritual communion.

And if your philosophy will not include all humanity; if your heaven is too narrow to be extended to all; and if you cannot expand your brain or intelligence to include all the forces of the material and moral universe as portions of its purposes, then the sooner you cease to investigate Spiritualism the better. Rather seek some little corner of creed or some narrow limit of the materialistic philosophy, in which to shelter the broken pinions of the powerless apparatus of your intelligence.

But Spiritualism will employ every force, every method, every instrument, until the world shall know that the realm of spirit is a realm of most clear, distinct and immortal intelligence; more potent than winds, and waves, and tides; more potent than the atomic structure of the universe; more potent than the air that you breathe, or the sun which lights you on your way, since it can include all methods and powers, adapt them all to its uses, and make them all the bearers of its wondrous truth.

The Methods of Communion between the Spiritual and Material Worlds.

(CONTINUED.)

Without considering at all the abstract proposition of the ethical nature of spirit communion, many individuals are desirous of knowing the modus operandi.

It was stated in our previous discourse that such persons, however, do not take into consideration the fact that they have passed through none of the preliminary stages whereby they can understand the methods of spirit communion, but like the child, asking to know astronomy without studying the primary principles either of mathematics or of the laws governing the stellar universe. In the same sense, humanity is wholly in ignorance of the laws governing the communion between the two worlds. But a supposable fact is just as easily stated, even though you do not understand it, and some of those methods I can state to you as realities which may, perchance, only reach your minds in the guise of supposition or possibility, but which, after a lapse of time and greater familiarity with the subject, you will then comprehend.

It is well known that mind influences the physical organism of man, without any known process—that is, no science of physiology, anatomy, or anthropology has yet analytically traced the process by which the individual *will power* of an embodied human spirit causes the body to walk up and down the streets, the hands to perform the daily task, or any, indeed, of the numberless processes of will.

It is well known that light reaches the human eye by what is termed vibrations; that indeed light itself is but composed of vibrations of the force emanating from the sun through space; that when it comes in contact with the atmosphere of earth there is vibration called light, and that the eye is so accurately and wonderfully constructed that those vibrations produce vision. Only a limited number, however, of the vibrations of light are within human range, and that limited number con-

fines you to a very narrow realm of vision; objects too small for the human eye to perceive, that is, the vibrations of light upon them being so infinitesimal that you cannot possibly perceive them—make no impression upon the eye. Again, the atmosphere is filled with myriads of living forms of which at the present time, by visual observation, you have no knowledge.

On the other hand, there are objects at so great a distance, or so large, that they do not make any impression upon the retina of the eye, and you cannot by any possible means perceive them without distance being added to you and them, or between you and them; or if they are far distant, you require the aid of telescopic vision to enable you to discover them.

The same is true of every one of the human senses. Sound is but vibration, and certain sounds that transfer a certain number of vibrations make no impression upon the ear except a dull or loud roar. Certain other sounds, like a very faint whisper in a very large room, produce no vibration whatever. The ear is not capable of extension in that direction, but in the universe all these sights and sounds exist, requiring only the adjuncts of science to develop them to your perception. But as the microscope reveals an infinite number of objects not perceptible to the human eye; as the telescope brings within the rays of your vision objects entirely unperceived before, so the added perception of the spirit places at your command numberless vibrations in the occult world that were before unfamiliar.

Baron Von Riechenbach discovered through clairvoyance —the clairvoyant being under his mesmeric control—that every object (not only metals, but plants and human beings) is surrounded by an aura; that aura is more or less magnetic, according to the nature of the object. Certain metals have very distinct magnetic auras, and the sensitive, or clairvoyant, under superior will-power, by the awakening of the inner sense of clairvoyance, could perceive the auras surrounding these various minerals. At last plants were tried, and each plant had an aura much finer than the rays of light that constitute the colors of the petal, extending in a certain direction according to the vibration of light upon the flower. Around

human beings also, was discovered by the same process, an aura partaking somewhat of the nature of magnetism, but of a magnetism so fine that it could not be detected either with a galvanic battery or any process of electrical instruments. Nevertheless, an emanation which might be termed *nerve fluid*, since that represents a finer essence than the vibration of magnetism or electricity. For the want of a better term this was denominated Animal Magnetism, but we choose to call it the nerve force. This force, however, entirely imperceptible to the human eye, is frequently perceptible to the touch ; and when you come in contact with an individual whose nerve force or aura is regarded, or may be termed, as positive to yourself, you are affected by it sometimes unpleasantly, sometimes otherwise, but nevertheless it has a palpable effect.

Some persons are so sensitive to these nerve auras, or nerve atmospheres, that they cannot bear close contact in a crowded room with a number of people; and if a very refined and highly sensitive and nervous organism is sitting side by side with one the reverse, the former is obliged often to change his or her seat. This is frequently done unconsciously, and frequently these nerve auras make you uncomfortable without your being aware of what disturbs you. Oftentimes you change your seat in a crowded assemblage or in public conveyances without knowing the impulses that caused you to do it.

If, on the other hand, physical objects, without reference to the mental state, have this impalpable aura, what must it be when accompanied with a mental condition that may, perhaps, be manifested either in sympathy or very much adverse to yours. If you can feel heat and cold that are not visible to the eye, and can feel the magnetic aura of an individual that cannot be analyzed by any sense of the mere physical touch, then what must be the effect of minds in gross condition coming in contact with those who are more refined and sensitive? There is a direct withdrawal of the latter, and closing up as some flowers, like the mimosa, close their petals at the approach of any stranger's touch.

And so palpably do your thoughts affect one another that the shadow, or darkness, or light accompanies you—the

shadow enveloping you with a kind of mist, the radiance penetrating the darkness of others.

This palpable thought-substance, if any, must be that upon which spirits must work in all mental processes connected with man, and it is useless to say that it is either magnetism, electricity or nerve force merely. That particular faculty or property which you employ as individualized spirits to produce a vibration upon the brain, and through the brain upon the nervous system, must be the same force which the spirits employ to produce a vibration upon your brain.

One will ask, "How am I to be certain, if I receive what is called an impression, whether it is my own thought or the thought of another spirit?" I can explain to you so that you can perceive just as distinctly as you can between your touch, when you touch your own hand, and the touch of another person.

You are aware when you touch your own hand, by the double sensation—not only the sensation of the hand that you touch, but of the hand that touches the other portion. On the contrary, when another person touches you, you have but one line of consciousness, and that is the sensation of receiving a touch. Now, the mental process by which you arrive at any thought is a double process; you are not only aware of the thought vibrating upon the brain, or within the brain, but you are aware of the consciousness which produces the thought—a subtle thread which lays along the intelligent power which we term volition, and must be the vibration upon the brain cell. Now, when a thought enters your mind without this dual conciousness, without this other subtle process, a distinct thought that is just as palpable as the dropping of a drop of water upon the hand, or the touch of another person upon the body —that thought is not yours; that is an impression. Frequently such impressions come in the whirl of business, when your mind if preoccupied with something else, as distinctly as if a pebble were dropped into a clear lake.

Distrust generally those impressions which are in direct accordance with your wishes, for where human desire comes in, frequently there is lack of clearness in the perception of truth, particularly if your desire is a selfish one.

Credit your impressions and intuitions that come to you at variance with your selfish wishes, for they are not only from the inner nature of your own spirit, but are doubtless the promptings of the guardian spirit to lead you aright. The moral energies here intervene, and frequently an impression may be in direct opposition to your individual wish and will. In that case the only option you have is, whether it be right. But in that sense you can only use the moral nature that is in your possession. But if it be upon a subject that you have no knowledge of and no judgment on, and an impression distinctly comes, I should advise obeying it, for in nearly every instance when you do not obey, you always regret it.

The power of physical control of any human organism is also just as distinctly traceable where an intelligence intervenes that causes the hand to write, the tongue to talk. There is a distinct process when you write with your own hand; you not only govern the hand to make the required motion, and letters and words, but there is a formulated process—the tracing of words upon paper, which however mechanical they may have become by long practice and use, you are particularly well aware of exercising, and especially in the construction of sentences. Now, if your hand is seized, and made to write without any of that mental or physical process being your own, it is madness to suppose it to be yourself, and only a madman could think of attributing it to your individual mind. But you ask, "In cases where the writing medium knows each word as it is written, how then are you to disentangle the message from the mind of the medium?" Here again I revert to the method which I previously referred to; that if the words come into the mind like a drop of water, and are not the result of any consecutive action of the brain vibration of the medium's own will, you can distinctly know that they are the result of another and independent will acting upon the medium; and by long continued study in mental problems of this kind, the one who addresses you feels competent in some degree to state that no man or woman of ordinarily clear intelligence can be mistaken (if he or she observe accurately) when an impression is from the spirit or when it is from their own minds.

There are many who say that these subjects are so involved in mystery, that where delusion leaves off and knowledge begins is so intricate a problem that man cannot trust to the reception of impressions. It is true that illusions occur; but it is not so often that they occur in connection with that which is spiritual, as with that which is physical. The conjuror can deceive your senses every second, and any ordinarily clever trickster, with his fingers can make you believe and see things that have no real existence. But the mind is not so easily deceived as the senses, and a careful observer of his or her own impressions can readily distinguish between an impression that is the result of his or her own wish and thought, and that which comes from an outside source. But supposing the thought to be absurd? That does not matter. If you are gifted with very great common sense and intelligence, so much the more evidence that it is not your own thought. If a man is very wise, and an absurd thought enters his mind without any consecutive association with his daily pursuits, it may come from an outside source for the very purpose of showing it is from an outside source. But ordinarily human beings are not so very wise that they are not liable to have absurd thoughts as the result of association and comparison, and therefore it is safer to suppose, instead, that a wise thought is the result of impression. There are those who say: "But all this is in the realm of mind and of mental impression."

The physical phenomena are introduced to show you that even if you doubt the impression, (which is the nearest to heaven,) even if you refuse the thought that is traced upon the tablets of the brain, or the writing performed by your own hand, you cannot attribute it to the imagination of the table—not usually supposed to be endowed with imagination—when that article of furniture manifests the same kind of intelligence that you do, without any protoplasm, or brain cell, or nerve aura, or other fabric upon which this supposed power of imagination can exert itself. When a table, musical instrument, or other objects not endowed with native intelligence, manifest precisely the same order of intelligence that mankind expresses, that is certainly very good evidence that an intelligence is working there which is not the imagination.

But you say it may be the imagination of those who observe it. To this I will answer that imagination is at the foundation of every scientific fact in the universe : that those who are capable of observing the phenomena of the starry heavens and analyzing chemically the atmospheres around you, have, with the same analysis and the same kind of observation, witnessed the physical phenomena in Spiritualism, and if one is imagination, then the whole realm of scientific fact must be relegated to the same region. It is not imagination. Fifteen, sixteen or twenty witnesses do not imagine the same thing; were this so, then thirty millions of people on the earth to-day, capable of observing the ordinary facts of human life, are, of course, under this imaginary power, and they constitute the average representatives of humanity. Such an explanation is not only absurd, but appeals to no intelligence excepting that which is just one degree removed above imbecility.

We are now speaking of facts; and if it is the nerve aura, or that finer power surrounding organic bodies upon which spirits act to produce impressions upon the brain, or upon the hand to write, or upon the organs of speech to talk, then by the contact of that same aura with tables, chairs, etc., they are moved; for every object with which human beings come in contact receives some portion of this aura—the medium furnishing that atmosphere which constitutes the mediumship. It is for this reason, that one individual is surrounded by more of this particular kind of aura than another, or in whom that particular aura is more active, and can be more actively employed, that spirits are enabled to produce these manifestations in the presence of what are called Media. Media are not only those who give forth from their systems, under spirit presence and power, more of this nerve aura, but they also receive more from the surrounding sitters.

In every seance a double process is going on; every individual in the seance room furnishes something of this aura which spirits employ. But that is not furnished directly ; it is first given to the medium, then it is employed by spirits, and exercised with reference to the production of physical manifestations by the action of will. One mind influences another human body by the action of the spirit will, which, of course,

is more subtle and broad, more in contact with the very forces and direct nature of things.

The table, chair, piano, musical instrument of whatever kind, is performed upon by the influence of this intervening atmosphere, which is humanized atmosphere, (if we may use that term,) and therefore it is necessary at the present time to have mediums in circles. Mediums are sensitives, and they act as receptacles or reservoirs for this spirit power which emanates from every human being, and which is concentrated upon them.

As in a room full of musicians one is chosen, perhaps most gifted in that divine art, to represent the whole, so in a room full of human beings, one may be more endowed than another with this particular kind of atmosphere, and upon that the spirit world are enabled to exercise their volition in the moving of bodies.

You say this may be very clear, but it is scarcely understandable. I told you it would not be at the beginning; but this is a correct statement of the method, and if your understanding is not commensurate with it, it is only necessary for you to take the stepping-stone that will lead to this conclusion by the careful analysis of nature, and by the analogy which the illustration affords.

If it is possible for a disembodied spirit to control one atom of matter by the power of volition, or the word I prefer to use, *clairvoulance*, or clear-willing, then all the phenomena in ancient and modern times ascribed to miracle are here explained—not that miracle is less, but it admits you into a realm where miracles are the natural expression of life.

Everything connected with the world of mind, whether it be human beings here or the disembodied spirit, is miraculous. Why? Because it is the result of the action of superior laws not known in the world of physical science, of a superscience, so to speak, that forms the entire fabric of the spiritual universe, and is miraculous because it is supernatural.

I like the word supernatural. It means that which is above the ordinary laws of nature; that which sets them aside and is beyond them; and as matter is under the control of laws that are regular and in certain routine, so spiritual forms are

under the control of laws that are the result of volition: and the only absolute law which can be said to govern any phenomena connected with the spirit of man when disembodied, is the law of superior will, that will being the result of knowledge, of goodness, of spiritual attributes.

By will we mean that which commands; that which is able to command by its superiority of force.

As stated before, the great solvent of the universe of spirit and its contact with mortals is the solvent of human sympathy and of spiritual love; but the methods whereby that love acts upon the various forces that are yet hidden and dormant in your atmosphere and in your spiritual being, must be the result of slow education and constant unfoldment. Nevertheless, each manifestation of Modern Spiritualism, every form of mediumship, every expression of the will-power separate from yourself and separate from the organic processes of daily existence, forms a priceless fact in the treasure-house of this wonderful system of philosophy and religion. And it behooves those who are receiving phenomena daily, not only to observe carefully, if possible, the conditions under which they come and to keep a careful register of all those facts, that they may be afterwards employed to illustrate the principles upon which this communion takes place, but above all and beyond all, interpreted in the light of the absolute science of earth. There can be no formulated statement, in the present stage of human thought, that will adequately portray the influence or force that spirits exercise in their contact with earth.

This you do know, that all mundane laws seem to be set aside; that the law of gravitation attracting bodies toward the earth; that the law by which the pressure of the atmosphere affects organic substance; that the cohesive properties of matter, and every individual property which matter is supposed to possess, pass away under the presence of this superior force. An intervening power sweeps in, clear, distinct, individualized, swaying the minds and senses of man by its wonderful presence, and peforming upon bodies and minds of human beings the miracle of revelation.

What I mean by revelation is knowledge derived from *a priori* sources; revelation that is born of the spirit, that does

not require the usual attributes and processes of intellectual study to arrive at it. And nothing more distinctly proves revelation and the supernatural character of all such manifestations than Modern Spiritualism.

Here let me analyze these words. Spiritualists are averse, as a rule, to the use of the word supernatural. For my own part, having knowledge of the nature of words, I choose that word to express everything that comes under the category of the manifestations of ancient or modern spiritualism. It is supernatural ; it neither comes in with the tides nor goes out with them ; it does not come in Spring, nor in Summer, nor Winter especially ; it is not affected by the change of season or the changes of earthly atmosphere. It comes in heat and in cold, when it is rainy or when it is dry, in low altitudes or in high altitudes ; it comes in consonance with the super-force of the universe, which is the power of will.

And if mediums are affected by surrounding atmosphere, by heat and cold, by joy and sorrow which intervenes, then it takes them out of their own condition, and forms for itself an atmosphere to produce its own manifestations. This is Spiritualism—is supernatural.

The natural laws of the universe are subject to routine and certainly unintelligent in the way of direct, conscious methods, but governed by certain fixed laws ; and Spiritualism is as separate from natural law as the engineer is from his engine. This is what I mean.

There are many who object to the word miracle. For my own part I wish to restore that word to its legitimate use ; to the vocabulary of Modern Spiritualism. Anything is a miracle which is the working of a wonder independently of the usual laws of nature. Every process of the mind, human affection, human hatred, human will, is a miracle. That which is the result of an organic process, the beating of the heart, the circulation of the blood, the endosmose and exosmose action of the fluids of the body—these are natural.

But the miraculous part is, that thought intervenes, and every effect of mind upon matter is a miracle.

The same is true with that which comes in consonance with spiritual laws and processes of Materia Medica. The

methods of physical surgery may or may not be in accordance with natural laws. They are certainly in accordance with very physical and, sometimes, very bungling laws. But that particular super-science which, by the power of will, sets at naught the usual surgical methods; straightens the deformed limb, gives sight to the eye, hearing to the ear, as countless numbers of cases in the past attest, and as there are millions of living witnesses to testify to-day—that is the working of a miracle; that is the intervention of the power of the spirit, restoring and adjusting the physical form instead of the applicaation of any external remedies. It is not by any physical process that this is wrought, but by a process that begins inversely with the physical, and restores the body as love does.

Have you ever witnessed or seen recorded in medical books, how an invalid, confined to her couch for years, by the return of an absent friend, a great tide of joy flooding through all the being has restored that which medical skill in vain has tried to restore? That was a spiritual wonder; that was a miracle—a miracle of joy.

Have you ever heard or known or experienced a case of love, where after long doubting or long waiting the loved object was restored, and instantly the miracle of health is wrought upon the invalid or the sufferer? That is a miracle.

By the same process, when death is robbed of its terror, and human life of its depression; when your loved ones bridge over the space between you and the world of spirits, and your physical maladies sink into insignificance before the light of the soul, healing by the laying on of hands or by the power of will from the spirit world will no longer be rare, but of constant occurrence. Miracles will be wrought daily, and an inverse process of life will be poured upon the world by this wonderful power of volition.

More than this: That which is rare, unusual and difficult to-day, in the coming time will become the ordinary and accepted method of life. Spirit communion will be no longer difficult nor beset with the doubts that intervene between you now.

Spirits are not doubtful, but mortals. Spirits do not live in the senses now, but in the spirit; and when your natures

have become so accurately taught that, as you have accustomed yourself to railways, to telegraph messages, and the condition and processes of science in your daily life, so death will no longer be an inseparable barrier, and the daily interchange of thought between the two worlds, which some experience now—which thousands do—will then become the possession of hundreds of thousands; the great flood-tide of miracles will be turned upon the world, and those forces that now lie waiting to your hand—wonderful, potent, all-powerful—will be yours. Then indeed disease will be the exception, not the rule. Then indeed suffering will be the exception; all human misery be turned aside by the great wonder of that knowledge that will enable you to vanquish the physical pain that you now yield to, and will enable your spirit friends to vanquish in you the darkness that prohibits their light from entering.

I am speaking prophetically, but it is the prophecy of an actual fact already in existence somewhere. You only wait for its revelation as you wait for the revolution of planets, for the changes of the sun that bring many summers, or for any other fixed and accomplished power that is waiting for the growth and unfoldment of the world.

Meanwhile accept such ministrations as come to you, even in your imperfect and shadowed existence, as the heralders of that grander light, that loftier and diviner ministration that shall one day triumphantly take its place beside you in the world, and miracles will be the order of each day, and supernatural existence will be the native atmosphere of the soul.

Mediumship.

You will remember the excellent chapter on spiritual gifts by our elder brother, Paul, when he says: "Now, brethren, concerning spiritual gifts I would not have you ignorant." And then he proceeds in a marvelously clear and concise manner to state the nature of the different gifts, and afterwards to indicate under what circumstances they should be exercised.

It is a remarkable fact, however, that our brethren of the Church not only steadily refuse to consider, excepting seldom, this chapter on spiritual gifts, but also refuse to apply it in any way to the manifestations of Modern Spiritualism, saying that spiritual gifts have departed; that they were only exercised in the time of Jesus and his apostles, or previously, and were not intended for general observation.

If not intended for general observation, how can we be assured that any of that which is recorded in the New Testament belongs to the present time?—that the Golden Rule, the Sermon on the Mount, or any advice given by Christ to his disciples, is intended for Christians of the present day to follow? If spiritual gifts are to be ignored by the Church, what are the "signs" that were "to follow them that believe," and how are they to be aware that the spirit of Christ is with them when the same gifts are not exercised to-day?

There are others who say: "What is the necessity of mediumship? Why must mediums be employed?" And they contend that one can hold direct communion with God without the necessity of intermediate messengers; and many in the Church claim that this is the only method of divine revelation to man. If so, then why are they so steadily and constantly perusing and pursuing the records of the past? What the necessity for the Church? Whence the hierarchy at Rome and in England that is made the law and the ordinance of the Church? Why should there be ecclesiastical schools and colleges? Why the necessity of a Christian clergy, since every man, if he is only to receive communication concerning the standard faith direct from God, must be his own medium?

But as they steadily and strenuously maintain that the Bible is the recorded word of God, then whence were the messengers and angels who revealed that word? And why were these mediatorial instruments employed to speak the word of God to man? Why not give it directly? What was the necessity of the angel talking with Abram and Lot? And why were all the signs and wonders given to the prophets? And why were there any prophets if the word of God is spoken directly to each human life? And above all, (I say it reverently,) why the necessity of a mediator if man only receives his intelligence of supernal things directly from God? Is not that adequate? And if Jesus is the final revelation, why accept Paul or John? Why not close with the works of Christ, and not consider the Acts of the Apostles anything? If spiritual teachers, interpreters of the word of God, are necessary at all, why may not an added word be necessary? Why not another and another teacher? And why not, if the gifts of the spirit are indicated by that which Christians perform, why not the gifts of healing, of tongues, of interpretation of tongues, and other workings of wonders to-day as well as in the olden time?

No theologian can answer these questions. They belong to a region of thought that he steadily puts from him, and except for theological purposes, he refuses to admit the present intervention of angels or spiritual messengers with the affairs of men. But let a saint of the Church pass away, receiving at the last minute the conscious presence of angelic ministrations, and seeing with clear vision the angels that attend to point the way heavenward, and the Church is not slow to record it as evidence of the presence of God's holy spirit. Let a revival of religion spread throughout the land, or that which is termed such, and the healing of some one who has been ill for years is accomplished under the excitement and stimulus and prayerful influence of the Church, it is heralded through the whole land as another of the evidences of God's presence among men.

Miracles at the present day within the Church are permitted; outside of the Church they are denied. The only difference between to-day and the time of the Jewish dispen-

sation is, that then the Jews refused to receive anything that did not come within the accepted pale and letter of the Church or within the Temple, and said, "Can any good come out of Nazareth?" The Nazareth of to-day is Spiritualism; is outside of the Church; and whatsoever claims to have the stamp of spiritual manifestation is denied as impossible, while the Church claims that prayer and the ministering of angels among the saints is one of the accepted possibilities of the Church at the present time.

Let us be consistent, at least, and not deny to others that which we claim for ourselves. As Spiritualists, let us set the example of a broader charity and deeper philosophy by including the manifestations within the Church as a part of the phenomena of Spiritualism. We can afford to do this, since in looking over the gifts enumerated by Paul, there is not one of them which every intelligent Spiritualist has not witnessed in the last thirty years, and there is not one of them that is not in existence to-day as a portion of the express form and manifestation that Spiritualism presents itself in.

"The gifts of the spirit" is, according to the understanding of your speaker, the correct term. There are many Spiritualists who, in order to be very scientific, refuse to be at all religious, and therefore, in order to be consistent, deny the manifestations of past time, or think they were only mediumship. That word *only* is quite unnecessary, since mediumship can include all of the past and all of the present without in the least degree detracting from the former or unduly extolling the latter. If the air is a medium by which the rays of light are conveyed to your vision; if the optic nerve and the visual organ is itself the medium by which the consciousness of light is conveyed to the sensorium, there is nothing to forbid the light of all spiritual presence shining through whatever atmosphere, personality or presence that may be necessary to convey spiritual meaning unto man.

I refuse either to cast aside the records of the past, or to belittle those of the present, by denying admission to all facts in the past or in the present time that clearly indicate a spiritual origin; and I wish to draw the line of distinction most clearly and methodically between that class of Spiritualists

who say, "But mediumship is only the result of natural law," and that other claim of theologians that it is a divine gift. Both are correct, but both state only a portion of the truth.

A natural law can be a divine gift as well as any other. I would like to have those who say mediumship is a natural law, tell me under what circumstances either of generic processes, of germinal growth, or of external evolution, they can produce mediumship, if they have discovered that it is only a natural law? I would like to have them say what temperament, what particular form of human being, must be necessary to make mediumship possible. I would like to have them declare in what particular direction they have traced mediumship as the working of natural law only, and how they can be certain that it has its origin in any one of the generic processes of nature.

On the other hand, those who say that it is the gift of God alone, deny the presence of angelic ministrants and mediatorial agents of times past, and refuse to accept the whole recorded word, wherein, for more than fifty times, God gave his message to man in the record of the Bible through mediatorial agents, either of angels, ministering spirits, prophets or men. Clearly, then, spiritual gifts are a direct inpouring of another intelligence and spiritual power into man, and if man had no spiritual nature, he could certainly have no spiritual gifts. But whatever spiritual gifts he receives, is neither dependent upon his temperament, his education, his station in life, nor any physical or earthly human condition whatsoever. The fishermen chosen by Christ for his disciples clearly indicate that station was not a consideration at that time, and also, that he chose to set at naught the sarcedotal rules of the Hebraic Church by making his chief apostles those who had the learning of the Church. Clearly the fact that Paul became a convert to Christianity proves that intellectual culture did not debar every one from being a disciple or the possessor of spiritual gifts; and clearly the fact that those in high authority came to Christ recognizing his gifts, as well as those who were lowly, proves that the recognition of them, (i. e., these gifts,) does not belong to any class, or state, or human condition.

From long study, too brief, however, to be thoroughly acquainted with all the laws pertaining to this important subject, your speaker is persuaded that there is no secret of physiology, no secret of anatomy, none of the nervous system, none of the physical structure, none of the mechanism that surrounds the individual, that will explain the fact of mediumship. Mediums are found among children, among gray-haired sires and matrons, among men and women of middle age. Mediums are found in all classes and conditions of life, from the German prince or baron to the peasant; from the farmer or mechanic to the lawyer, physician, and clergyman. Clearly no temperament is indicated by mediumship; for, very often, nervous temperaments, those of bilious temperament, those of sanguine temperament, are mediums. Health makes no difference; for there are those in feeble health and those in most excellent condition of body and mind, who are equally good as mediums. Clearly the educational qualification is nothing; for from among those who are entirely unlearned in schools are chosen some who are the most prominent mediums of your own or other countries. Certain it is that being a professor does not prevent mediumship, unless the incrustation of learning and self-conceit be such that the spiritual powers are turned away by that. Certainly the fact of being a minister of the Gospel does not seem to indicate spiritual gifts to-day, as it did in the time of Christ, but it is not necessarily a barrier, since we know in many instances that the clergy are inspired, and since we have in our knowledge the fact that several clergy in this country and in England write their sermons distinctly under spiritual control and dictation, showing an acknowledgment in private life at least of this wonderful power; while the Rev. Heber Newton, now on trial for heresy, and the Rev. Dr. Newman, have at their own firesides received distinct direction and indication of that which they have announced in public.

Manifestly, then, mediumship is neither generic, organic, physiological, nor has it to do with the education of the schools of the present day. It must be then a spiritual gift; something bestowed or called into existence by the action of a power independent of the individual. But there can be no certain indication to whom this power will come, under what

circumstances it will come, or what are the requisite conditions for developing or expressing the power. Certain it is that those conditions, whatever they are, are spiritual; and he who would endeavor either to cultivate mediumship or to explain it from a purely physical or scientific basis will be baffled the first step that he takes; for he cannot form one of the terms that will not in the next step be overthrown, nor formulate one theory that the very next experiment that he tries will not distinctly contradict.

An intelligence acting in the super-atmosphere upon the physical and mental structures of men possessing the knowledge of how to control the occult forces that relate to man's spiritual nature, must necessarily use those forces, and apply them independently of man's will or volition. If in accordance with the will and volition, it is because the will has been taught or bent to the inclination of superior will, not because the will that is controlled desires it.

Spiritual truth, like the first principles of sunlight, pure air and the elements of nature, must be under the control of the superior forces of the universe. By superior I do not mean greater than you will be; but the majority of the intelligence in the universe cannot be at any one time upon the earth; it must be disembodied. It must be that the larger proportion of intelligence in the universe is outside of human lives, since in the millions of spirits who are disembodied from this planet—to say nothing of those probably disembodied from other planets, who have progressed even in the slightest degree beyond the condition of the planets themselves when they lived there; there must be by this time, such an accumulative power of spiritual force in the spirit world, as to constitute a positive element at all times and under all circumstances above the intelligence of man.

Now, mediumship is whatsoever and whomsoever is necessary to convey the message of the spirit world to man. A table may be a medium, a horse or dog may be a medium, and human beings may be the highest mediums for communicating to themselves or others; and he who refuses to accept the ministration of spirits, and claims that the only source of his wisdom is direct from God, shuts himself off from God by

his peculiar egotism, from the ministrations of all his kind; since no human being is independent of every other human being, and since the direct voice of God to man has nothing to do with that which we term mediumship, or the distinct ministration called revelation. These are words spoken by intermediate agents—those who perceive higher truths, and hand them down to others. All are not prophets, but it is possible for all to *become* prophets; all are not apostles, but it is possible for all to become apostles; all are not workers of miracles, all are not teachers, all are not endowed with interpretation of tongues; but there is no distinct line by which you can trace these gifts other than in the source from whence they come.

By this we mean that the medium through whom we now address you neither possesses a different organization nor different temperament, so far as the gift of mediumship is concerned, from those of other persons present who might equally well have been chosen as the instrument of our work; that the gift of speech which is now hers might equally have been given to any one of you. And more than this: so distinctly is mediumship a gift and no part of the individual will or organism, that it has been known to be transferred instantly from one to another—the gift leaving one medium and instantly taking possession of another, and the other entirely different in temperament, in organization, in physical being and in mental culture. To illustrate: When the medium through whom we now address you was twelve years of age, her former teacher, (who was greatly puzzed over the gift that had come to the child,) said, mentally; "Now, if this be an outside power, why can it not take possession of me?" Instantly the spirit who was controlling this medium ceased to control her, and the teacher, much to her surprise, became possessed of the same intelligence who had spoken through this medium, and commenced to talk, being conscious all the while that she was speaking, but powerless to prevent it, and announced the very name that had previously been speaking through the child medium. This experiment has been frequently tried with similar results.

So, when one has a gift of mediumship and prizes it but

little, the gift is often taken from them and bestowed upon another. But the desire cannot produce the gift, for we know of hundreds of excellent people, with the best aspirations and the purest wishes, who most earnestly desire to be mediums, and if mind, or imagination, or individual will-power, had anything to do with it, they would have long ago been mediums, but not one indication of mediumship can they receive. While others, who seem to value the gift but little and who seemingly trifle with it, are made the instruments of most wonderful manifestations. Is not this evidence that it has not its origin in the individual volition, or yet even the association of the individual, and that the selection is made without reference to your human wishes or desires, and that if you were to be consulted you would, perhaps, be mediums to-day and not mediums to-morrow; mediums for convenience and not for love; mediums for personal and individual gratification, and not for the benefit of the world? Those are taken who can be best used, even sometimes through their selfishness, for the better promulgation of the facts and phenomena to the world; while others are chosen for instruments because of their spiritual endowments.

There can be no doubt that the whole subject of mediumship must be distinctly traced to the plane of spiritual gifts in order to be satisfactorily explained, and this brings us to a still broader proposition.

Spiritualism, as well as mediumship, are both under the control of intelligent minds who know what they are doing; they are not simply trying experiments, and who do not, either in accordance with human desires or human conditions, change the ministrations to the caprice of the individual on earth.

Mediumship is a unit. By this I mean that the most insignificant phase of manifestation, as it is termed—take for instance the rapping upon a table or chair—may be equally valuable with the most eloquent utterance. There are those among our theological friends, as well as those among our highly intellectual and cultured friends, who say, "Why should spirits, wise, and great, and good, descend to such insignificant methods as rapping upon tables and chairs?" I beg your pardon, sir, but has it ever occurred to you that the click of the telegraphic

instrument where you are receiving a message from your loved son or daughter, is a very insignificant method of communication? Has it ever occurred to you that the quill with which Shakspeare might have written his splendid plays, was a very insignificant thing for the production of poems? And that Dante, writing his *Paradisso* at the end of a goose quill, is a most ridiculous picture? Yet I make no doubt that as a scholar you are quite ready to accept the poem without reference to the instrument through which it was given. You are quite ready to accept the telegraphic message from your beloved friend, even though a clicking seems meaningless to you; and I make no doubt that if you stood by the window where your immortal friends can give you a message, that you would not long cavil, but make intelligible the words, "I am not dead but still living," since that message would carry away all thought of the trivial manner in which it comes.

Has it ever occurred to you, either theological or cultivated æsthetic friend, that the method employed is not a compliment to you? That it is not the spirit that is degraded, but that it is an indication of the materiality of the present age? And that because you *will not* listen to the voice which might come to your own spirit, saying, "I am not dead but living," your friends are obliged to knock first on the outer door to gain admittance, possibly, to the door of your intelligence?

Has it ever occurred to you that this physical phenomena that you consider trivial and trifling, is an indication of a subtle power over material law that will eventually revolutionize the whole intelligence of man? And if true that sounds are produced independently of the usual known laws of nature, does it not indicate a realm in which you will one day be glad to enter and take your seat by the side of the savans of science, conscious that there are more forces in the universe than you have ever dreamed of?

In regard to the question of having mediums at all, I will say, in the first place, that you are yourselves, physically, but mediums. Your spirit employs your body for manifesting to others, and the physical senses are but the mediums of communication between one spirit and another on the earth. If this be true of your own material bodies, and you still in daily

contact with one another, must it not also be true that the disembodied spirit, wishing to reach you through the ordinary channels of intelligence, must necessarily employ such methods and forces as will best appeal to your intelligence?

If, therefore, you refuse to accept the gift of the spirit; if you refuse to accept the inspiration that comes from within; if the voice of intuition has been closed either by blind fear and prejudice or by over-culture of the intellect; if there is no other avenue by which humanity can be reached than the very avenue which appeals to the senses, the intelligence and the intuition must be approached from the external side. And as I said before, uncomplimentary as it is to the spirtiual condition of this enlightened age, it is, notwithstanding, a fact in physical science which is of importance to commemorate, and may be the stepping-stone to that vast inner realm with which you are yet unfamiliar and which girds you round about with its wonderful powers.

There are many who say: "Why may I not be a medium? Why must I always receive my message through another?"

You know not what you say. You receive most of your intelligence, most of your teaching, most of your mental growth, most of your training, your knowledge of music, of mathematics, of art, of religion, of poesy and of history, through other people; and you do not hesitate to study the works of the man of science, of the astronomer, though you know nothing of astronomy; of the geologist, though you have no knowledge of geology; and yet when there comes to you a message through another from a departed friend, which gives indication of other intelligence, other growth, other culture, and that fact is demonstrated, you still cavil, and say, "Why can it not come to me?" For the very reason that you say "Why?" There are those of your class of mind, who, when mediumship comes to them, either in writing or any other phase, say, "Oh, this is only my imagination." My dear friend, that which comes to you through another person cannot be your imagination. And if it gives you intelligence which that person through whom it comes did not know beforehand, it cannot be your imagination. Therefore the

theory of imagination is cut short at once. It is to just such persons as you are that this reason applies. You are not a medium, because you are not satisfied with anything.

Then mediumship comes only to those who are satisfied? By no means; it comes frequently to those who are dissatisfied just to prove that it did not come *because* they wanted it; just to show that their wish and desire did not make it. It comes frequently in direct violation of their individual wish and will, to prove it is governed by a law superior to their own will.

Then you say, "Only those who oppose it can be mediums?" Not so. Frequently it comes to those who are neither in opposition nor have any active desire for it; who have no knowledge of mediumship; who do not know before it comes what it means, but who are made receptive to it, perhaps for that very reason, to illustrate that it is not desire nor objection that produces mediumship.

The truth is, as stated, it comes to no individual class; there is nothing in the individual condition that creates it, but it *chooses* (that is, spirits do,) those whom they will use. Perhaps you have noticed that when Neilson, Jenny Lind, or some great song-bird from over the ocean came, it set all inferior birds to warbling, and many aspirants for fame would spring up in the groves of your own native land; and gradually, as the wave passed, the music would die away, leaving one, or two, or three who were fitting followers.

Spiritualism poured itself out upon the world thirty-five years ago, and there were mediums everywhere; there were rapping, writing and seeing mediums. The wave subsided; a test had been applied; the shower had fallen, and here and there one was chosen to carry forward the work. The song-birds had sung their little song, and the wave of spiritual truth had come. "Many are called but few are chosen" applies to mediumship as well as to any other work in the world. The qualifications, however, for being *chosen* are not within the individual will of the one chosen.

Now, every little while you will hear of some new phase of mediumship, notably that of materialization. The clairvoyant wishes to leave her seeing; the rapping medium wishes to leave her table; the healing medium wishes to leave his

patients—all wish to leave their avocations and chosen calling to become materializing mediums. Why? There is a sensation in human minds to be something else; to be that which others are; that which will attract the most attention, and especially, to be something different from what they are.

Christ enjoined the seeking of that which was highest and best. Paul enumerates gifts of every kind, and shows that each cannot possess all gifts. Now, the fact is that those who have spiritual gifts cannot prize them too highly; cannot, if they understand the great moral meaning of the message that is given to them, be too careful in keeping themselves in suitable condition for the exercise of these gifts. What I mean by a suitable condition is not handcuffs, ropes, barriers, prison laws against mediumship or against healing; but a condition clear as the sky, as transparent as the atmosphere; to have no wish or will that will cloud the direct channel between you and the spiritual world. I say, whatever message the spirit world wishes to give, if you are a medium, you have no right to decide what that message shall be, any more than the faithful telegraph operator has a right to decide whether a clergyman or a bandit shall send a message over the wires. It is best to keep the wires open and clear, and all you can do for mediumship in this world is to keep the channel of communication free.

If the highway robber is dead and wants to send a message to earth as to his condition in spirit life, you have no right to deny him. If a saint, on the other hand, wishes to send a message, you have no right to demand that that saint shall be the only one to communicate. Lessons are learned by contrast as often as by direct teaching; and he who can tell you of his condition in the spirit world as the result of his shadow-life upon the earth, may give you a better warning than he who comes to you with radiant language and pictures of immortal glory.

There are too many who are prone to desire to regulate mediumship; to turn on the light here and shut it off there; to declare in what condition it shall come and under what it shall not come. Begging pardon, and giving you all credit for good intentions, keep your hands away from the valves; keep

your minds as free as possible and let the spirit world manage their own mediums. This organist does not want you to help him play the organ; if you can sing, you are welcome to do it. But if each one of you should say, "Turn this stop; put on that pedal," your organist would certainly object. So we from the spirit world understand and know best how to manage our instruments, and we say "hands off;" keep your minds free and pure to receive whatever good may come, but do not try to regulate the instruments. If they are valueless, we shall find it out for ourselves; and fortunately you are not compelled either to witness anything that you do not approve of, nor to listen to anything that you do not like; and there are no laws in this or any other land to compel you to seek mediums whom you distrust, and witness manifestations that are not satisfactory. But if you attempt to regulate the manifestations, like him who tampers with the clock, setting it at different hours to suit himself and his conscience, you will have no correct report from the other world at all.

We know of several who have mediums of *their own*; who have them thoroughly regulated and developed to suit themselves. No messages come through those mediums not approved by the censor of the circle, and the result is very little intelligence from the other world. We know of those who think that there is nothing satisfactory excepting handcuffs and thumbscrews. This kind of intelligence certainly would have appealed to the middle ages. We are accustomed to upbraid those in the Church who apply the car of Juggernaut, and who believe in the method of extorting a confession by the application of such forces, for it is below the understanding of the present day.

Any man who is not qualified to trust his intelligence, and to know whether a message is genuine or no, cannot certainly be any better satisfied by such methods and appliances. From the seance room we should have nothing that will remind us of the persecutions of former days. In the inquiries of the seance room, the men of science who claim to investigate should not desire to emulate our Puritan fathers, whom they accuse of great bigotry in religion. Let us have intelligence as the source of inquiry; let us have careful and calm

judgment ; observe, watch, witness what is produced, but do not attempt to control the manifestations. If you have a chronometer you do not put it under a sledge-hammer to test its power for keeping time. Let those who are instruments between you and the spiritual realm be not only sheltered from violent passions, suspicion, and such acrid elements as frequently enter, but let the law of sympathy and love so surround them that the message that comes to you shall be the direct and distinct word of the spiritual world.

That you cannot control it is evident from the fact that for thirty-five years Church, clergy, scientific men, men of business, and the whole world have tried to drive it out of existence; first by ridicule and scorning, by unbelief, by denial, and by claiming it to be the work of his Satanic Majesty; next by electricity, but every form of explanation proving inadequate.

Now, steadily increasing, there is scarcely a household that has not its medium ; some loved and revered member through whom the messages come, breathing words of affection from the world of spirits. Would you admit any one to rudely tear away that light and strength ? It is no act of bravery to cut down telegraph wires and destroy the communication with another city. It is no act of intelligence to tear up a railroad track and wreck a train. Yet many consider that they have accomplished a wonderful act in breaking up a spiritual seance. Surely it proves nothing except the vileness and ignorance of him who does it.

The intelligence of the world moves in response to that which appeals to its intelligence ; and if mediumship means anything, it means that which, independently of your will, independently of your wish if need be, shall demonstrate the presence of disembodied spirits in your midst, and when that evidence comes to you the continual teaching from spiritual life shall bring you intelligence of that which lies beyond.

Destroy the fountain from whence a city receives its supply of water ; destroy the light which guides its citizens in the night-time, and it is the act of a traitor and coward ; and there is no other name to apply to one who, if he could, would turn out the lights from the upper realm that are guiding

mankind through the Valley and Shadow of Death ; no other name to one who seeks to blot out the fair and sacred message that is now being traced upon the walls of your dwellings, and now being gathered to millions of hearts.

O treasure your spiritual gifts ! Hold them as you would a sacred lily in your hands ; let your lives be guided and guarded by them ; let the light that cometh from within be as a charmed cup in which the nepenthe of life is held, that all may drink who will apply it to their lips, and none shall be thirsty who will come to the fountain of the spirit.

The Gift of Healing.

By Dr. Benjamin Rush.

"To another is given the gift of healing by the same spirit."

If your present speaker—the one who controls this morning—is not endowed with the same gift of eloquence of some who address you, you will at least give him the credit of sincere study in the department of healing; and from experience of more than one century in both worlds, somewhat of knowledge concerning it.

Unquestionably the science of *materia medica* has failed to develop in proportion to human thought; for since the days of Esculapius undoubtedly the theories of medicine have changed but slowly, and step by step such portions of human science as have been incorporated into medicine have come by force, and not by the enlightment of the schools of medicine.

In Therapeutics there is undoubtedly an improvement; but it is more the result of that which has come, not in the regular schools of practice, but through what is termed "quackery" in the old. The "quack" is undoubtedly the prophet in the world of medicine. Without him there never would be any progress; and still the schools of regular practice are so far behind the actual state of healing in the world, that more than three-fourths of mankind entirely distrust the regular practitioner.

From a severe and strict adhesion to the most orthodox rules of the Allopathic school, unto the gift of divine healing your present speaker has been converted. When on earth it was the severest ritualism in *materia medica;* now it is the announcement that there can be but one future school of healing; namely, that of the spirit. Spiritual healing is to take the place of all else. As nature provides a panacea for every ill, and as in proportion as the ills of mankind are purely physical, there will be physical remedies; as they are spiritual, instead of physical there will be spiritual remedies.

The schools of practice, however, differ so essentially

that it is not worth while to discuss their propositions except to discover that in not less than a century of time that which was most poisonous has become healing; that which was injurious has become acceptable, and the reverse. He who attempts to regulate his own organism or habits to the schools of medicine would be obliged to take one day that which medical men declared was poisonous, and at another time to reject it altogether.

From long experience I have discovered that most of the ills in human life, physically, are traceable to the mental or spiritual condition of the individual. Perhaps some of you may have heard of the spread of the cholera in Philadelphia nearly a century ago, when it was distinctly discovered by your speaker that the minds of the people had more to do with the spread of the epidemic than the physical contiguity of the germs of the disorder itself; that if you remove the *fear* of contagion either by isolation, separation, restoring confidence or by removing people from psychological contact, that that one malady can be stayed almost instantly.

I had no knowledge of this psychological power, as such, by name, but discovered that the fear in the mind of the individual had largely to do with the taking on of the disease.

Cholera is a negative disease ; and while there are germs, undoubtedly, that are communicated from system to system, or in food, or in atmosphere, cholera is not a contagious disease in the sense that small-pox is, and other diseases that are communicated by animalculæ. If the cholera germs are in the water or in the food, or anything you partake of in common with others, you will doubtless absorb those germs, but the physical contact of one person with another, independently of the psychological power, will not cause the disease to be communicated; but neverless it is true that it spreads more rapidly than almost any other disease.

The biblical healing which I have quoted here as belonging to one of the spiritual gifts, has always been supposed to be entirely separate from the science of medicine ; and so it is, since science gropes in the dark for causes which she can only discover by probing blindly the effects in the human system. Now we are perfectly well aware that the same disease rarely

produces the same effects in two different persons of different temperament, and that entirely dissimilar diseases may produce similar symptoms, and therefore that these symptoms are not even clues to the sources of disease in man.

On the other hand, spiritual or psychological healing arrives at the source of the difficulty without questioning the symptoms—finds at once the *causes* instead of the *effects* of disease. The difference between the science of medicine and the perception or intuition of a true healer, is the same difference that exists between the body and the spirit, or between a mere technical knowledge and that very soul or essence of knowledge in the world. Therefore, while I cannot decry any anatomical or physiological knowledge that will bring mankind to the facts concerning their physical structure, I still believe until the psychological department of man is included in the science of medicine there can be but little successful general healing.

I doubt not that if the physicians of the earth were at this instant entirely removed, and mankind left to the laws of nature or their own devices, that their would in ten years be observably less disease than at the present time. I doubt not that the mistakes of medicine have many times caused more disease than the absence of medicine would have produced; and I say this not from prejudice but from long and careful study.

The remedies that hundreds intend as specifics can only be applied by one having certain knowledge concerning a disease, and concerning the nature or temperament to whom the remedy is to be applied. It is folly to treat an infant as you would a grown up man, or one of very delicate temperament, as you would treat an organism made of iron and steel. It is folly to have a regime that will at once subject the nervous woman and the strong physical man to the same order of treatment; and only the careful physican, who after years of practice rejects nearly all of his violent remedies, can be said to be the consistent and careful healer. The young student, the fresh graduate, is anxious to apply all the therapeutics and the principles of them that he finds in the treatises on *materia medica*. Not so with the experienced physician; a

few remedies carefully applied, and above all, a watchful and parental care over his patients. Those who have practiced for twenty or thirty or forty years carry very little medicine, and convey less to the systems of their patients; while they give careful advice, search out the main malady that may be the cause of the disease, and in that way probably cure more than medicine has ever dreamed of.

From long experience I discovered that the remedies I prepared myself, and conveyed *personally* to the patients, invariably produced beneficial results, while the remedies entrusted to others and conveyed by another hand frequently failed. This led to observation as to the psychological influence of personal presence; and the true physician or true healer, if he occupy the position that society entrusts to him, should also be the adviser, the counselor, the friend. I make no doubt that the time will come when the spiritual teacher will also be the healer, since spirit and body will no longer be separated; and since, as in the olden time when Christ and his Apostles performed the miracles, as they were termed, of healing, it was the result of the spirit and body combined in the art of healing.

Separated as the science of medicine is at the present day from all that pertains to man's spiritual nature, and so steadily have the schools of medicine drifted toward materialism, that it would shock not only the sensitive nature, not only the religionist, but any candid and careful mind to witness the skepticism that belongs to the different schools of *materia medica*, more especially in the clinical department and the dissecting room, and where there is free access to the physical body of man. That science cannot discover the source of man's mentality when the body is dead, and cannot trace the spirit when the spirit is no longer there, is to them the deplorable kind of evidence (that such minds invariably seek) that man has no spirit. As though when the body is no longer required the spirit would linger for the dissecting knife or the jest to reach; as though the failure to discover that which, like the incense of the flower, flies away since the blossom is no longer there, proves man to have no spirit whatever.

If such is the kind of reasoning, how illy fitted is the

graduate of such a school to heal the bodies of living men and women. It is not the external that the Great Healer is striving to reach, and that the real science of medicine wishes to touch, but the well-springs of life that have their secret sources far within the realm of the spirit. The nerve that vitalizes the hand may be paralyzed by sorrow, doubt or fear, that no remedy of *materia medica* can reach.

I charge you, therefore, if you consider this discourse less scientific than spiritual, that you will remember that the access which the speaker has to the spiritual sources of suffering is the cause of his turning from the more external department of human science to the broader and grander realm of spiritual healing. As the pure air of heaven, the bright sunshine and the health-giving waters contain the essential elements of vitality to man's frame; as the food that he partakes of must be appropriated by him according to his need for sustaining the body, so unless the body be in the right condition, made so by the mind and spirit to receive food, no healing or nourishing power can be imparted.

To illustrate this: I have known a person in deep grief to be unable to partake of any food, and if food is partaken of there is no assimilation of it in the human system. Under such circumstances it is useless to force food into the system that naturally rejects it. The reason of this lack of assimilation is, that all the forces of the body, even the gastric juices, are turned to bitterness by the presence of grief, and you might as well go down upon the sands of the sea-shore and attempt to force the tide backward when it is going out, as to force the system in this ebb-tide of sorrow to receive food or medicine; nor can any stimulus applied to the body affect the source of the difficulty.

What, then, is the physician to do? Give an opiate, an anæsthetic, a tonic? By no means; that only produces a correspondingly lower ebb-tide; and the great development of nervous diseases in the nineteenth century is owing to this mistake of physicians trying to reach an *immediate* result regardless of the eventual condition of the patient. All effects of stimulants, whether in the bromides or chlorals or any other compounds stated to be harmless remedies, must be intended for a superficial result merely.

Now, the true source of healing is to reach the mind of the individual; and I claim that no one has the right to call himself a physician unless he is able to do this. If he can find out the source of the sorrow, apply the healing balm to the spirit, the body will respond and clamor for food, cry out for nourishment, and ask for strength. But to attempt to force that which the spirit does not claim or require is simply a barrier instead of a life-giving and health-giving agent.

I charge the present school of medical science with developing in the recent generation that love of stimulants, that claim upon and necessity for stimulants, which is so prevalent in the world.

I charge all who administer anæsthetics, (even though they are called harmless,) excepting in extreme cases of surgical operation, with tampering with the tide of human healthfulness; and the more that an immediate remedial effect is claimed, the more I charge them with trifling with the human system. Chloral, all kinds of bromides and especially those baleful hypodermic applications of morphine are the bane of the present system of *materia medica*. Under these practices women are rendered nervous and helpless or dependent upon these "*slight*" stimulants, as they are called. Under these practices the whole of the human family is subject to a system of treatment which, if not submitted to, is at once brought before the courts of justice, and if the conscience of the individual will not allow this school of medicine to be applied to them, it is pronounced unlawful. Man has not the right to die according to the dictates of his own conscience. The schools of medicine and the laws of some of the States forbid this; he must die according to the rules of the Schools of Physicians. I claim that every step that has been taken outside of the ancient regime of the allopathic school is a step of human redemption. I claim that the homeopathic system, which in its application is not only less rigorous but more true to nature, is a step in the right direction; that hydropathy and its various applications, though sometimes exceedingly heroic and sometimes very severe, still is a step also in the right direction. I claim that the dietary methods which have been variously adopted, although many times they may appear, perhaps, to be trifling

with the human system, are less dangerous than the direct application of mineral poisons; nay, are helpful. I claim still farther that the less you have of extraneous substances in the shape of medicine or food introduced into the system, except when the system requires the latter, the more health-giving and vitalizing will you find the healing process of nature. Pure air, fresh water, and a response to the actual demands of the patient, however seemingly preposterous they may be, is the only correct system of healing. I mean by this that under the ancient regime the fever of a patient was to be quelled by medicines, usually mineral poisons such as mercury, and the system reduced by violent cathartics and by the actual absence of fresh air, pure water, or anything that the patient craved. In other words, if you are sick with a fever you must be punished with added fever, like some of the moral systems prevalent in the world for treating moral disorders. Of course I do not think, in the usual sense of the term, that it would be any more unreasonable to hang a man for having the small-pox than for being a murderer; but it would seem we have been accustomed to suppose that one who is sick needs healing, and the usual method of treatment would certainly be a scourging instead of a healing process.

I contend that the true physician watches the patient, studies his symptoms, and even in cases of malarial and epidemic diseases he does not yield ever to the pressure and clamor of the popular alarm, nor yield his own conscience for the sake of soothing the fears of others.

Every individual must be treated according to his or her peculiar temperament; and I believe also—and this from long study in the application of the art of healing—that there is no difficulty in overcoming the spread of epidemics; and I think the larger proportion is the contagion of fear—that baleful mental poison that theologically has well-nigh stranded the world, and also has stranded men physically. Through fear of death men become cowards, and through fear of disease they lose their mental balance and every force of the system is turned into a negative state. The calm and healthful will, the mind that is unafraid and not affected with fear is a very essential requisite in resisting disease. When it was claimed in the

olden time that one would enter a fiery furnace and not be consumed by the flame, it was one instance of extreme application of spiritual over physical force, showing what the mind might accomplish by resisting disease. He who is a skillful physician and intent upon his errand, rarely contracts a poisonous disease ; contagion cannot reach him ; he is too fearless, too strong in his prevailing and overpowering influence. The same element applied to you would ward off not only the general diseases, but the actual malaria and the contagion that is in the atmosphere. I consider that the spread of diseases, like diphtheria and others accredited of an animalculæ or malarial nature, are often the result of fear and a negative condition in the individual system that renders that person susceptible to the disease ; a sympathetic or psychological power which will attract that which you fear. Usually, if you have noticed, in a great fatality a man generally dies by that disease which he most fears. The enemy is waiting for him ; he is a fit subject. If the fear is in his mind it can attack him. As a strong magnetic eye can conquer the infuriated beast until it will lie fawning at your feet, while the fearful man who flies will be followed by the enraged animal, so disease is lurking for him who fears it. But he who has a strong will and is fearless against it, there can be no contagion for him. He can walk as one fully armed and clad in armor in the midst of the most deadly disease if the mind and body be right.

Every human system has a double set of nerves, and not only the nerves but every atom of the physical body is either polarized towards disease with a positive strength, or if it is negative, I call it depolarized. The physical system must be all the time exactly polarized with reference to the laws of health—to the light, to the atmosphere, to the magnetic forces of the system, and ready to respond at an instant's warning to the will-power of the individual.

If your foot refuses to walk, you know that there is a disorder in the nerves or muscular system ; if your hand refuses to do your bidding, you may know that it is depolarized in some direction ; but instantly the will-power assumes its sway, or the vitalizing forces are set in their proper places, the body responds to its natural functions and obeys the will.

The source, therefore, of healing will ultimately be in the perception by the physician of the *sources* of disease. This is why clairvoyants have been so successful in reaching and examining the cases that have come before them. They penetrate beyond the surface, and discover the real causes of human suffering. But frequently the application of the remedy is faulty, because, while the clairvoyant may perceive disease correctly, there may be no corresponding power of application of medicines or magnetism ; while many persons who are very gifted healers have no clairvoyant power at all, that power being reserved for the spirit that controls them, and the medium or healer not being aware of the nature of the disease that is being treated.

In the sphere of spiritual life to which your speaker belongs—the sphere of healing—there is a power and influence that is radiated not only to individual healers of earth, but to large numbers of persons. Whenever a spirit enters spirit life whose physical malady has been such that the *mind* has been continually oppressed by it, or to more correctly state it, when a spirit enters spiritual life whose body has been a victim to his or her mental disorder, that spirit receives in the sphere of healing the first step towards recovery by being disabused of the idea of possessing disease. There are those who are inclined to nurse their maladies if the result will be pitying, caressing or tender care. I don't wonder, since there is not enough affection in the world unless it is called out by suffering. But I pray you apply your affection in health-giving ways. Do not nurse your diseases, for by that means you become central objects of commiseration, and perhaps of condemnation to others. Let your maladies take the shape—not of suffering, nor physical disability, nor mental disorder—but of departure from you ; and let life and health and strength be your one challenge to the admiration and love of your friends. Do not claim the affection because you are weak, but try to claim it because you are strong. Do not claim it because you are afflicted, but try to claim it because you are happy and joyous.

But when affliction is with you ; when maladies are upon you ; when suffering inevitably comes to you, try to overcome

instead of encouraging it ; try to ward off and triumph over it, instead of making it welcome and pitying and brooding over the difficulty. I know this sounds harsh and severe, but it is not so harsh as the surgeon's knife, nor half so severe as the remedies that any physician will apply to you if you send for him.

Take the word of kindness from him who studies all human weaknesses and sympathizes with them ; who understands that there must be sorrow and suffering commensurate with human ignorance ; that at last by experience we shall learn and triumph over pain, and that the greatest healer is to be found within yourselves.

Your are only allowed helps, as children in swaddling clothes, until you learn to walk alone, and allowed to look to others for food and raiment until you can sustain yourselves.

The time will come when at the approach of the slightest disorder or physical disability you will summon the physician from within yourselves—that strong, healthful, life-giving *will-power* that shall conquer and redress the wrong that is within you, and heal the disease.

Be sure that you are not left unaided; thousands of healers are in the world to-day, and could you see the number that the one who addresses you at this instant of time is influencing, having control as the telegraphic operator does the manifold wires at the same instant, you would believe what I tell you when I say that the great healing power of the world of spirits is poured out upon humanity to-day, not only to cure them of their infirmities but to heal the necessity for infirmities also. And could you but perceive these many bright-winged messengers, these that hover around and above you, ministering as did the Healing Band of Angels of yore through Jesus and his apostles—that health that he imparted, that vitalizing strength that was born of the spirit, for he was not strong in muscle, but only in spirit—you would understand that the healing power brought to bear upon the world to-day, if adequately responded to by you, would be sufficient to cure the nations of every malady. But because it is not so we must wait, and work, and teach, and labor patiently.

The time is rapidly approaching when instead of the physician you will summon the healer; after that, instead of the healer you will summon your own guardian spirit who, in the quietude of your room, will tell you of the infirmity and its remedy, and you yourself will be adequate to the victory.

But when one is weak and must be aided, it is the mental and spiritual strength that you most require. I urge this upon you, because by actual experiment you can readily discover how much the mind has to do with the physical condition; how you can nurse your sorrows and brood over your sufferings until they become manifold. I have known whole families to be cut off by what is termed consumption, a supposed hereditary disease, when it was perpetuated by the strong mental power of the mother brooding over her offspring, and one after another falling a victim to the mental as well as the physical malady. I have known of other instances, where some members of the family were put apart from the others and separated from the psychological influence, where the disease did not make its appearance, or if it did it was readily conquered by force of will-power.

There is no disease, dear friends, that the haman body is subject to that is not amenable to the healing power of the spirit. There is indeed no surgical operation that is not within the province of spiritual power, either to overcome the necessity for it, or to perform the operation. But when a nation prays with its lips for the restoration of a president's life, and entrusts that life to the probing process of several blind physicians who do not know, within several inches, the location of the ball, the praying is not likely to be efficacious.

If you pray for the gift of healing, ask for it from the *source* of healing; if you trust to science, have done with your prayers, for it is he who cuts and slashes the body that you trust, not the one who heals it. If you are to have spiritual healing, do not, when your children are sick or yourselves, run to the first apothecary or chemist, or the first physician, but trust to the power that you believe in. You cannot pray with the spirit and at the same time do violence to that prayer with your body. Two systems of practice diametrically opposed to one another can never heal the world.

I charge Spiritualists with being false to their professions, when believing in the gift of healing they allow fear to influence their feet and speed to the nearest physician, while the healer is at their door. I charge you with encouraging the oppressive laws that are now in vogue, even in your own State, with reference to the right kind of healing, when you employ a physician in whom you do not believe, merely through the baleful influence of fear. Cure yourself of that fear, and the healing is in your own palms; cure yourself of that dependence upon bigots, and the healing is by your very side. There is no ultimate panacea in any mineral remedy for any organic disease in the human body. Every particle of drug constructed of mineral is poisonous to the human frame. You do not eat clay; you do not swallow the dirt of the earth to give you nourishment and vitality; there is no organic vitality in any mineral remedy. Vegetable remedies may be used incidentally, but even these are of such a nature that they should be applied under the careful and vigilant instruction of the spiritual healer.

But chiefly, and only, and ultimately, there is no greater power of healing than that contained in the human hand; and the human will that benignly, calmly and cheerfully lends its might to the sick-room is the most life-giving and health-giving agency that humanity can possess. The mother's hand upon her child, the wife that tenderly cares for her husband, the skillful nurse that all the world over must accompany the best physician, is the attestation of the truth of what I say. While the miracles wrought in every age, and the gifts of healing that have come down even through the baldness and barrenness of theology, prove to you that the source of healing and strength must be within, and that you must turn to that Well-spring where all life-giving agencies abide before the healer can come unto you.

O search out the crystal fountain! Release yourself from the thralldom of fear, and the little child that is by your fireside can drive away the racking pain by the tender touch of the delicate hand. Oftentimes have we known the most fragile child to be the instrument of most wonderful healing. Ere this medium was twelve years of age she was chosen from

among others of her age to heal the sick by the laying on of hands. No superficial knowledge of hers was required, no external training. Even surgical operations of delicate kinds can be prepared successfully and performed by those endowed with the gift of the spirit.

Encourage these gifts; do not drive them from your doors by your superficial fears or your paltry adhesion to custom. Let the schools of medicine depart with the ancient schools of theology that bear them company. Let your theology that would swallow up in its Gehenna the souls of young children, depart with your system of medicine that would also destroy their bodies. They belong together there in the Mosaic dispensation ; they are "An eye for an eye and a tooth for a tooth."

But the true healer is at your door, ushered in upon the pinions of the morning, and eventually, in all your lives you will apply the healing of the spirit.

The Gift of Prophecy.

"To another is given the gift of prophecy by the same spirit."

Unquestionably among the Hebrews the word phrophecy was used as well to indicate inspirational speaking and teaching as the foretelling of events. It is only lately that the word prophecy has been used exclusively with reference to predicting, foreseeing or foreshadowing the future. The whole inspiration of the Bible, or any other indication of spirit power in the form of teaching, verbal utterance or through recorded word, would, under the general term be considered prophecy, the pouring out of the spirit upon man.

The distinct gift, however, of foretelling events, or of knowing that which seems to be veiled in the future, is of course a gift of the spirit; it must have its source in the very fountain of being.

Material existence is not only unprophetic, but it bears, without the aid of man's intelligence, no records of the past. Matter devoid of spirit is as unconscious of the future and past as it is possible for the conception of the mind to perceive. Matter lives alone in the present. Matter is of the present; it has no past, because it has no memory, no intelligence; it has no future, because it has no hope; it cannot aspire, it only does that which is done to it; it acts as it is acted upon; and therefore, while with intelligence you may predict the bloom of the flower from the sowing of the seed, or the gathering of the harvest from the planting of the grain, yet matter itself is incapable of expressing aught that shall indicate futurity or reminiscence, memory or hope.

In other words, all there is of the present is material. What exists as prophecy and memory abide in the spirit. This will explain why matter so carefully veils from ordinary life not only all spiritual reminiscence, but also all prophecy. This is why mankind go on in the dull treadmill of daily care without hope, without promise, unless the moral nature be quickened and the spiritual aspirations awakened. This is

why he who seeks for the immortal through the senses alone, can never be sure to-morrow that he has not been deceived to-day, for the senses will not register in his memory that which you require for evidence in the senses. As you must eat to-morrow because you will then be hungry ; as your bodies must be clothed anew with every succeeding season; so the physical must be continually supplied with evidence, and the senses must be continually in activity, not to become lethargic and devoid of the capacity of use. Therefore spiritual testimony cannot come through the senses of man.

Record this as a fact, that neither in the olden time through "signs and wonders" alone did men believe, nor does it to-day form the ground-work of belief, that the senses are satisfied. They will be dissatisfied to-morrow, and another day they will requre another evidence. But once give to the mind a single proof and you have the prophecy for eternity. It is the mind of man alone that is capable of judging of evidence, and in this is the origin of prophecy.

It is no more difficult to conceive prophecy as one of the attributes of the spirit, primarily, than to conceive sensation as an attribute of matter. The eyes, the organ of hearing, the sense of touch, all are constructed with reference to physical adaptation. And he who does not know the science of optics nevertheless knows that without eyes he cannot see. That sort of preconciousness which exists in the spirit is one of the spiritual attributes.

That some men and women are born in the material life with the gift of prophecy, is sure evidence that somewhere in the realm of spirit all shall possess that gift. In other words, there is no future to the ultimate soul.

That which measures time as past, present and future must be the attribute of matter ; that which you call foreknowledge in the material sense is merely knowledge in the spirit ; that which you think requires to-morrow, next year, and a thousand years from now for its fulfillment, is already a reality in the kingdom of the spirit. It is not looking forward when there is only an absolute point to view things from ; and the spirit governed by material laws may well consider it strange that one should be able to tell with certainty what

will occur another year, ten years, a hundred years from to-day.

But, if in the realm of spirit there is no year, there is no hundred years, but all is *now*, and that which is to occur already exists, (and of course if it exists in spirit it is more a reality than the material expression,) then it simply is perception, not prophecy; not in the sense of time, but it is prophecy in the sense of spiritual perception.

For instance, you have a son, and to-morrow or next week you intend to send him to college. You have made all the preparation, you know what your plans are, and so far as you are concerned, it is an actual fact. You communicate this fact to some friend, and that friend says to the son, "I know what your father intends to do." He predicts with the certainty of the information derived from you; and if the son had no means of knowing that you had held conversation with his father upon the subject, surely that would be prophecy.

Whosoever *knows* all things must be the one that *designs* all things. Though men's finite plans very often do succeed, in the infinite plan there can be no failure. The only difficulty with the finite plan is, that it is not always arranged with reference to the infinite; therefore may fail.

But the infinite plan cannot fail; and that life or intelligence brought into contact with the absolute universe must know all things that pertain to that absolute realm, as far as its existence is concerned.

In that sense, then, spirits, angels and messengers prophecy. In that sense human beings are endowed with the gift of prophecy through spiritual perception, or the awakening of that faculty in the spirit that perceives all things without reference to time.

"Then," says the questioner, "this must awaken all the train of events and thoughts concerning predestination, foreordination, destiny, fatality.

By no means. Foreordination is a theological term expressly coined to indicate the destiny of souls with reference to salvation; therefore we have nothing to do with that term.

Predestination belongs to the same category; the principle has been used theologically merely. Destiny we accept as a

word, since it includes not only that which is without you but that which is contained within you.

Each flower bears its own destiny by the germ that it holds. The winds, the sunshine, the chemical laws of the earth are incidents in the unfoldment of that destiny, and without the germ there could be no lily; without the root, no plant or tree. Therefore the germ of your destiny is within you; the impulse to grow must be there, and the favoring winds, and sunshine, and chemical attributes of soil all around you form the incidents of your growth.

Destiny is not so much what men *do* as what they *are*, since what they *are* is the occasion of their doing. Therefore, when you trace a human life spiritually, it is not so much the event that is traced, as that the fact of what is within you is already stamped in your being.

A good naturalist can tell by the germ or embryo the kind of insect, bird or other creation that will be unfolded from the germ; and under the conditions that are termed incidental, he is perfectly certain that such and such germs will result in cer tain orders of natural existence.

The awakened spirit, the one who is accustomed to perceive the nature of things, can declare from perception what is within you; can know what is destined to be awakened from within and how unfolded; and as skillfully as a mechanic or artisan tempers the finely wrought steel, he can say how one event after another will be necessary to bring forth the powers of your being.

These are not the result of chance. Individual lives must be governed, if governed at all, by laws that are capable of being perceived; it only requires that those laws and the capacity to perceive them shall be co-existent one with the other. That the laws are there, even if you do not perceive them, must be as evident as that the universe was governed by law before man had knowledge of astronomy, or chemistry, or geology. No science has created the laws which it perceives. A prophecy is not something that creates destiny, but which perceives it.

The spiritual atmosphere or quality of intelligence that discerns the future is, therefore, a quality belonging to the

realm of the spirit alone ; to the realm within you, which is spiritual ; to the realm in the beyond, that is spiritual. And while there are prophecies that fail, still the more the spirit is unfolded to the absolute condition of the universe, the more correct is prophecy.

"Then," says one, "why may we not be guided so that mistakes shall be avoided? and next year we may be wealthy, and the following year we may be great."

Ah ! here is where the *whole* working of the law must be known. No individual power in the universe, (and the wiser that power is, the less inclination is there to forestall your history,) no individual power can rob you of your experience. The life that is forestalled is not the life that is experienced. You may be warned, but if you are not ready to heed the warning, you go blindly on in your way, and only waken on the morrow, to say, "I wish I had heeded the warning of danger." But you do not until you are ready.

Prophecies are given, not for men to follow, but that it may be known that in the realm of the spirit, in the realm of soul, there is an absolute law, which if you are amenable to, guides you morally aright, just as the physical laws of your being, when observed, guide you physically aright. That no man can separate himself from those inevitable and divine powers ; that he must be governed by that, ultimately, which is absolute, and that which makes his destiny; not by refusing to conform to those laws, but by conforming to them.

The law of his being is the recognition that the Infinite is equal to the whole, and that man is but one of the parts ; that he cannot be equal to the whole, and that he can do individually only that which he, in relation to the whole, is, as an individual, capable of doing ; that beyond that he has no power, no rule, no guidance, but must conform to the law that governs the whole, just as in mathematics, the inferior part, or the unit, must be subservient to the whole or the entire sum that is created.

With this thought in your mind you can easily discern how an intelligence, wise and good, and with every perception of that which *is*, which must be coming to you, will still withhold it from you for obvious reasons.

If it is good, you do not wish that the sensation, or the surprise, shall be taken from you by previous revelation of it. If it is sorrowful, it certainly does not prepare you for it to live it over every day in advance. When great sorrow comes, (as it must inevitably,) then the spirit is made strong in an instant ; but you do not prepare a man for a long journey by robbing him of food and rest in advance. You keep him sheltered, and strengthened, and nourished, until he is to start out upon the journey, and then with God-speed he goes from you.

No spirit will rob you of your moral support in that great emergency by predicting disaster, unless in individual cases it becomes necessary to teach a great lesson to you or to the world.

If your moral and spiritual natures are in such a position or condition as to require a distinct prediction either of adversity or joy—of joy, that you may look forward to it ; of adversity, that you may know that there is a power guiding—then it is predicted. But beware of those messengers that, when you are prying into the future tell you glibly of a long line of events that never do transpire, never can transpire, and if they were to transpire would be of no value. These would not be told by a wise and beneficent spirit.

The distinct predictions in history that have tended to serve the purpose of man's spiritual growth, have either occurred in marked instances of individual life, where the revelation and design of the prophecy was to work wonders in that life, or they have been concerning the nations which, in their corruption and blindness, refuse to perceive the law of justice and of human liberty ; and the prophets have stood high upon the mountains of observation, and given to the nations the destiny that was to come to them. But there, as in individual life, it was seldom heeded ; and because of their blindness these predictions were given as a beacon light and guidance to other nations. Yet how rarely it is that a nation follows the guidance of its prophets—those seers and teachers who live far beyond their days, and express the wonders of the new light and the new love.

See where in your own country slavery fastened its fangs

upon the constitution, notwithstanding the prophetic warnings of Jefferson and Thomas Paine ; see where in your own land the heralders of freedom gave forth the warning cry, and William Lloyd Garrison and his coadjutors prophesied the end that must come because the nation was blind. See where Israel, a thousand times scourged, still would not heed her prophets, but would bend to the idols of Moloch and worship at the shrine of Mammon. And later, see where Jerusalem, under the mild yet searching scrutiny of the Man of Sorrow, refuses to turn from her external idolatry of power ; and Christ said, " O Jerusalem I would have gathered thee as a hen gatherest her chickens under her wing, but thou wouldst not. " Thus saith the prophet forever; " I would have guided thee, but thou wouldst not. "

This rebellious, self-asserting, aggressive human life must have its warfare and contention before it can heed the prophets ; and only in the day of affliction, humiliation and sorrow does the outward man learn to heed the lessons of the spirit.

Had you each heeded the monitions from within—some voice that has prompted, some light that would have guided—how many sorrows might have been averted. But that very " *might have been* " is what each one must conquer in his life by learning obedience to the highest obedience ; to the best that is in you ; not the lowest.

You counsel of your senses, they may lead you in one direction; you counsel of pride, of worldly wisdom, of human judgment, they may lead you in another direction. You counsel of intellect and, though exalted and refined compared to the senses, it still leads you into sophistical ways, and you find yourself brought blankly against the wall of materialism and annihilation. You counsel of your intuitions to-day that which you wish you had heeded yesterday; that which this year you listen to, last year was trying to guide you.

This is the light that stands forever as a beacon-fire above the shores of time, and lo ! it never fails you. Shining on forever, this radiance is still the same; it knows the pathways that the soul must tread; it knows the destiny that crowns your line of life; it knows the powers that are concealed within you, the joys and the sorrows that shall come to you as benedictions and blessings to lead and unfold you aright.

This veil of the future, Napoleon sought to turn aside when through the wonderful seer, Madame Le Normand, he saw the destiny of France; he saw his own glory and his own downfall; he saw the life of the noble woman he loved wrecked at the shrine of ambition, and the Nemesis of justice and destiny bear him away to his fate.

Such lives are chosen as examples to point the world that even kings and kingdoms are not exempt; and meteors that flash with power for a moment across the horizon of earth still cannot shape the destiny of nations against the law of justice and of right, not even against the law of woman's love; for whosoever spurns a nobler for a baser feeling must inevitably reap the result of the harvest that he has sown.

Therefore, when prophecy is given to such as these, it is to show the world that somewhere in the universe all is law, order, harmony; that the seeming discords and discrepancies of earth are held somewhere in divine accord; and though an infant hand may make an instrument to sound out of tune, the master's touch can restore the harmony, and all be in accord again.

Prophecy is the divinest gift the world can know; therefore the most veiled, the most kept out of sight. Only those supremely wise are endowed with this gift ; only those who know how to use carefully and considerately can possess it accurately. Bunglers and imitators, those who may conscientiously think they prophesy, still are not allowed to do so, may not ruthlessly roll the curtain away that divides you from the future, nor rob any life of the necessary steps that it must take. It is the experience born of your own heart-struggles that becomes wisdom and knowledge ; and though the prophets may know your future, they will never by so much as a single whisper render you weaker or less powerful to cope with that destiny.

Men cannot be infants always ; you cannot always be in the swaddling clothes of childhood. You must turn to such sources of knowledge as you have. If you seek those of earth, *they* will guide you ; if you seek those of intellect, they also will guide, with feeble and uncertain step it is true. But if you seek the diviner knowledge ; if you are born into its pos-

session ; if it comes to you after years of struggle, then you range the mountain tops ; you are above the immoral ; you are beyond the vicissitudes ; you are in the midst of the actualities of existence.

That which is revealed upon the surface of time is but the expression, the most external form of evidence in the universe. That which the senses can perceive is of course the least valuable unto the spirit, and is the tardy indication of what the spirit has already foreseen as demonstration ; is the tardy acknowledgment of prophecy, whether it be in science or in spirit.

Herschel, with mathematical vision perceiving a distant planet before he could demonstrate it to his compeers, all the prophets of science standing with their armor on to receive the new truth, and ready for its acceptance, while the world scorned them ; Galileo, with the poison lurking in his veins ; Socrates, preaching immortal life while the death struggle was going on within his body ; Leverrier, and a score of others, like sublime prophets of science marching up the steeps of their own predictions, certain and secure that one day the sluggard senses would follow.

So in the realm of spirit truth holds absolute sway, and sometimes for the guidance of man this light gleams through the outward intelligence ; this indication, like a grand and guiding light, flashes upon you, and the mariner on the sea of life watches for that beacon star. Guiding and directing always, you can safely follow it. But you cannot follow it blindly, not with credulity, not with external sloth, not with unwillingness to labor and do your part. Only when labor is accomplished ; only when the sorrow has been experienced and overcome ; only when the spirit stands free and pure, recognizing the guidance, can that guidance freely come to you.

You are not ready yet for the wonderful realm of the spirit to pour its treasures upon the world. Men are too mercenary ; they will seek the prophecy for some material gain ; but for this they would not turn aside one jot or tittle from their daily pursuits ; they would seek the fortune-teller for what can be told of greed, the stock exchange, the rise and fall of specula-

tion here. But for all that can be revealed of the treasure of the spirit they would not cross the threshhold of a single door nor spare one moment from their worship of mammon.

How shall you be trusted with the larger things in the Father's kingdom, if over these spiritual things you are such unworthy servants? How shall humanity, with its blindness and self-seeking, understand the wonders of the spiritual kingdom, when only pride and outward love of gain guides your footsteps to the altar?

"Seek ye first the Kingdom of Heaven and its righteousness, and all these things shall be added," said the Master. It means just this: if you are in the centre of a sphere you can perceive the radiations in all directions; you are master of the situation. But if you are only upon the circumference, you may not be able to perceive more than one of the lines of light that lead to the centre. A prophet is one who is in the centre of the wheel; like the one who has command of the arena, his eye is upon all; every power is dominant to his will; and with a firm and distinct look, like the ancient gladiator who could vanquish the wildest and fiercest brute forces by the intelligence, or by the power within his vision, so it is with man in the centre of this great wheel of destiny; he is master. He is ungoverned by circumstances, he rules them; he is not guided by events, he fashions them; he is not subservient to joys or affected by sorrows, for he is above them. But let him wander around the devious wheel of fortune, waiting for it to turn and yield its treasures to his hand, and Pandora's box is not more perplexing, for he will wait for the very last turn.

Standing in the centre, all things radiate towards him; spiritual powers obey him; he is one with them, and they are one with him. But standing without them, he must wait until they come, or he must battle on in the darkness of that outer world which does not perceive the light.

But by this divine gift of prophecy, this power that is present in your souls, you can ward off fear, and sorrow, and danger. Yesterday you might have dreaded the approach of death; but now when the silent messenger is in your very presence; when your loved ones lie before you prostrate; when the sweet sleep of death has sealed the eyes, a calm comes over

you unborn of the external brain, which is no part of the outward nature, but the divine hush of the spirit, as though the infinite had spoken to you out of the dark and silent grave, and said, "This is my realm."

You cannot murmur, you cannot complain; it is above you, and you bend to the wonder of that infinite Power. Then with silent but yet palpable touch the angel of prophecy unseals the vision of your spirit, and you enter into the realm of the beyond with the blessed dead. This is prophecy; it is the unsealing of the fountains of life when the death-stroke comes; it is the cleaving in twain of the rock-bound shore of time when eternity's waves wash near; it is the voice of prophecy pleading from within the soul for that which is stronger than death, stronger than mortal life—the infinite and abiding Love.

We cannot understand how minds of usual intelligence can believe that the whole physical realm is under the influence of law; that cause and effect govern the atom from its very beginning of organic life to the very largest sun of the universe; that every leaf and blade of grass, and every insect's wing is under the control of immutable law, and yet when they enter the realm of mind and spirit throw aside this thought, and believe man to be a victim of chance and ungoverned and ungovernable powers of whatsoever mystery may lead beyond this bare and barren vale of destinies.

To us this is the most preposterous proposition in the universe: that mind superior to all matter, that manifests intelligence, and the only part of man that can by any possibility survive as an individuality the change called death, is still not governed. To feel that you are floating aimlessly upon the sea of infinite life without chart, compass, or rudder in the blindness of atheism.

To us the universe is a unit and matter the smallest part of that unit. To us, man is governed by immutable law, but is under the dominion of the smallest and feeblest portion of that law. The greater part is the moral universe that encompasses and girds us round about; not only with lightning flashes of conscience; not only with a sword like that of Michael suspended over every Garden of Eden that you desert

for passion or for external pride, but lovingly, divinely and in the most benign and perfect manner, the love of the Infinite encircling you round about with a divine shield forever.

You are not like bats fluttering towards the light that will consume you, or like the giddy moth scorching your pinions in the sublime radiance of the sun of splendor that will extinguish your light; but tenderly, and by such pathways as you need to be guided, and by such aids as will strengthen without enfeebling you, every human life is led, every human life is held secure in the keeping of the Infinite. And as no ray of light passes from the sun unto the earth without being capable of again being traced to that sun, so you, held by these infinite and numberless lines of light, are strengthened from above and supported from beneath by the wonderful realm of prophecy.

It is the spirit's breath; it is the soul's substance; it is the divine manna upon which you feed; those hidden springs whereat you drink and quench the thirst of the spirit, without which the burning sands of time would be unendurable, the darkened wilderness of earthly life would yield nothing to you, and without which no soul would be conscious of immortal life.

To feel certain that you are not alone; to launch your bark upon an eternal sea where you cannot be wrecked; to feel sure that you have guidance; that there are laws as invariable as those governing the material universe that shape and govern your destiny, unto which you will turn at last as inevitably as the needle to the pole, is a source of great strength and consolation.

Such is the single and only moral proposition of the universe that, whereas externally all seems uncertain, in the spirit all is certain. Here all is doubt and shadow; there it is light. Here all is complaint and bitterness; there is the solution of it all—the divine solvent of God's love pervading your weakness, filling your incompleteness with its divine potency, and making the best that is within you triumphant forevermore. This is the Gift of Prophecy.

The Gift of Miracles.

By an Ancient Wonder-Worker.

"To another is given the working of miracles by the same spirit."

There can be no greater miracle than life itself; the perpetual, ever-moving, ever-changing, yet unchangable currents of existence.

But that which is usual becomes commonplace, and man forgets in the treadmill of daily existence the miracle of the sun's rays, the wonderful glory of light, the splendor and potency of daily creation. For creation is not that which *was*, but that which, perpetuated, is the passing before your vision of the continual and ever flowing tides of being, that to-day and to-morrow will work their wonders in the visible universe, and continue the working of the miracle of existence forever.

But man forgets that that which is common is likewise wonderful. That the air that he breathes, the sun that shines upon him, the bodily structure that he inhabits is continually a miracle of existence.

It is customary for the scientific mind to suppose that somewhere or somehow, by some innate process in nature, the universe has been set in motion, and that that motion and order of existence innate, in the universe, continues to perpetuate itself according to certain laws, formulated by no one, created by no one, fashioned by no one, but notwithstanding, all potent, all powerful in their existence; manifesting intelligence without intelligence; doing that which is the potential power of actual understanding without understanding; doing blindly that which man seeks consciously to perform. This is the statement of the Materialist.

To us it is the blindest, feeblest, most imbecile production of human weakness. To us it is the stultification of that in man which continuously and forever protests against it; the conscious action of the human will, the conscious discovery through intelligence of laws that understandingly govern the universe.

Therefore again we repeat, the wonderful and perpetual miracle of the universe is life. But that class of miracles of which we are to treat in this discourse must belong to a different category.

The usual laws of nature, as they are termed—that is, the laws that once set in motion seem to govern the visible and invisible material universe—are, in their course, unless interrupted by other laws, undeviating.

The world of matter seems to have been set in motion and carries out its result or intention of generic life, of organic being, without seeming intervention. The emphasis is given to the word "seeming" from what will hereafter follow, but the world *seems* to move in its ordinary course without intervention from any source.

If one were to watch the constant working of a steam motor, and be unable to discover the whereabouts of the engineer, he might conclude that once having been set in motion the steam motor would be capable of carrying on its work alone. But all who are well informed are aware that, though hidden from sight, a guiding and skillful mind is employed to constantly watch and regulate and operate the motor, without which it could not perform any intelligent labor.

Still mankind, notwithstanding this observation, in watching the visible results of the universe, maintain that it is capable of moving itself, and, in the language of an eminent unbeliever of modern times, declares that there is "no necessity for a God anywhere." Certainly not, if the Infinite is to be measured by the finite comprehension; certainly not, if the necessity is to be found within the visible observation of man, especially when the universe already in existence and a God already there performs the work which the finite mind but feebly observes.

But miracle in the especial sense of our present discourse is that which, without seeming concord with the visible laws of the universe, actually sets them aside, controls them, works seemingly at variance with them, and intervenes between the visible mundane law of the universe and man; showing another set of laws in existence somewhere, another power that man has not discovered through his senses—a supermundane

sphere, a supernatural existence. Miracles, therefore, are not only proper as an expression of the wonders of past ages, but the word in itself is the only one that can adequately express that which transpires in connection with the spiritual and occult spheres of the universe undenominated by natural law.

There are many Spiritualists, we understand, who object to the word "miracle," as though it were something impossible; yet in its generic sense it has no other meaning than the working of wonders. Surely none will deny this even in the mighty processes of nature; much less that which partakes of the nature of the spiritual.

There are those who say, "But there can be nothing beyond nature."

I beg your pardon; nature is but the visible token and clothing of the invisible spirit of the universe; nature is but the outward expression of which the soul is supersensual and supernatural. Therefore we choose to use the term, not only of miracle, but supermundane and supernatural, as the only terms that will describe that which transpires in connection with the spirit of man and the spirit of God and His angels.

Through all human history the working of wonders has been one of the accredited gifts of the prophets of God. Whether in the far Indias, under the power and dominion of the wonderful light of the sun, or the sacred symbolism of fire; whether it be the Fakir working his wonders or gifts of divinist Allah; whether the follower of Mohammed performing his gifts by consent of the Prophet; or whether it be under the Hebraic law the Infinite wrought wonders and brought the children of Israel out of Egypt; or under the dominion of Christ and by the bestowment of His gifts, still the miracles have been wrought and accredited, and belong to the sacred records of all nations.

That which the spirit does under the dominion of spiritual power is the working of miracle. That which intervenes and intercedes between man and the ordinary working of mundane or natural laws, whether it be to the arresting of disease; whether it be the arresting of decay or decomposition; whether it be the setting aside of the ordinary laws of gravitation or cohesion of matter; separating substances, or bringing them

together; whether it be the appearance of forms out of the seeming empty air, with all visibility and tangibility, and their dispersing again, or whether it be in any instance the setting aside of any of the usual currents of natural law by intelligent, positive forces—this is miracle, and this has been the gift of many ages.

All human history records evidences of this gift and this power, and not belonging to any class of persons that can be dominated by natural methods; given only to such as the power itself seeks out. Not conferred because of any merit or any demerit; not the result of any position of place or power; not the result of any system of education, still has in some sort been perpetuated upon the earth.

In the Christian Church, under a sort of apostolic succession, in the Hebraic Church according to the line of prophets, are those who are publicly endowed with the gift of the spirit by hereditary descent.

In the Indias, by severe asceticism, certain orders of Brotherhood have existed who cultivated the spiritual gifts by refusing that which would pander to the senses, and by turning their attention to the spiritual instead of the material part of man. Undoubtedly much of this retirement, severity and asceticism of life has brought about strained and altogether perverted ideas of what we mean by the "working of miracles." But certain it is that where human beings are in the peculiar condition, whether it be brought about by abnormal states, or whether it be the result of a distinct inpouring of spiritual gifts, the power of performing these wonders is made manifest in the East.

It was customary, first, for the power to manifest itself in the form of healing, of moving objects without physical contact, and of performing the various wonders accredited now. Then the possessor of these gifts was taken in charge by the Brotherhood, having authority over all of those who are endowed with the gift of the spirit, and the lines of life marked out for them were severely followed. It was believed that those set apart for the working of wonders should pursue no ordinary avocation, should not engage in commercial trade, should not in any way have the gift interfered with by the

usual pursuits of life, and should separate themselves, as far as possible, from bodily contact and desires, or whatever in the body would mar the beauty and accurateness of that gift. This was the more desirable, since in those ages freedom of opinion, or distinct recognition of the gift, was only possible when under the distinct and recognized acceptance of the orders of Brotherhood.

The Brotherhood embraced in many countries of the East those of various degrees, as priests or oracles, who presided in the temples ; and very seldom could any one become initiated as priest or sacred worker in any capacity unless he was endowed with some of the gifts of the spirit.

The wonder-workers of the East may be divided into two classes : those who had the gifts of the spirit, and thereby performed through the gift the wonders outside of the sacred orders ; and the sorcerers or imitators who, as to-day, not possessing the gift of the spirit, claim to perform the same things by sorcery or sleight of hand. This was so in Israel. Certain orders of sorcery were forbidden, but there were distinct gifts of the spirit that were recognized.

In Egypt there were the worshipers at the true shrine of Osiris and Isis, while there were others who worshiped but the symbol ; and the Brazen Serpent was but the visible imitation of the serpent of life and fire that encircled the Egyptian temples. Within those temples none but those having spiritual gifts could ever preside ; within those temples none but those endowed from Jehovah could ever officiate. But outside, in the different schools of philosophy, and led on to that imitation that belongs to mankind in every age, there were those who wrought miracles by the deceiving of the senses, similar to the illusionists of to-day—those careful and clever performers, who, by deceiving the senses seem to imitate the genuine gift of the spirit.

But as much do they differ as the artificial flower from the living flower that sheds its fragrance all around; as much as the carved statue differs from the living man; as much as the superficial word spoken only externally differs from the word of truth conveyed from the heart and life of man below.

Side by side the false and the true in human history have

been handed down to you. But there are those in Christendom who deny to the East any real working of miracles; who deny that in India, or Persia, or Assyria, or any remote nation of antiquity, these wonders were performed; that in Judea there were evidences of Jehovah's power; but reserve to the children of Israel and to the Christian dispensation all evidences of the working of miracles.

But this denial is unfounded. If in the far kingdoms of the East there were no wonder-workers, who was it that discovered the presence of the Star of Bethlehem when Jesus came? If there were no wonder-workers, how was it there came out of the East wise men to worship at the shrine of the meek and lowly Nazarene? Who was it that bestowed upon him the wonderful constellation and the signs of the sacred orders of the East?

And who was it that through all the Old Testament, and even in Egypt, gave to Moses and to Aaron the symbols of the most high Jehovah from the Egyptian temples? And how was it that through the entire record of the Children of Israel these two powers—the spiritual, that was genuine in the East and that which was false among the Children of Israel—seem to have perpetual conflict, if there was no other recognition of Deity outside of those who were supposed alone to have the thought and revelation of the most high God?

Why was it that the word Jehovah was borrowed from the Egyptian temples, the signification of which was only known to those initiated in the most sacred mysteries of the order of Egypt—the future, the present and the past, the only infinite God? And that this word was never used by the Children of Israel, until after their bondage in Egypt? Why was it that all of the symbols used by Moses after he led the Children of Israel through bondage, were the symbols of the sacred orders of Egypt instead of that of Abram? And why was it also that at the time of the birth of Christ, the only symbol used to designate his coming, was that symbol that alone was known in Persia, and through Persia was formerly known in Egypt? This star constituted the sacred symbol of the Orient, not of the Children of Israel. And why was it that all these symbols, as well as these terms

were not only used to herald the coming of Christ, but the accepted indication of the Messiahship in the Orient?

To deny the miracles of the East, and use the symbols sacred there; to refuse to accept the working of the spirit of God before the Children of Israel ever had knowledge of the name of Jehovah, and still to borrow that name as the symbol of his presence in the high temple of Jerusalem; to accept the external synonyms of the presence of God's power, and refuse to believe that God spoke in the far East e'er yet the Son of Man came unto earth, is certainly one of the many contradictions of Christian theology.

To call Egypt, Persia and India "heathen," those from whom Christianity has descended, and from whom it has received in direct line, as well as Spiritualism, its choicest and divinest symbols, is to call Christendom heathen also. For nowhere upon the earth are the symbols of the sun, of fire, or of any element of the earth or air worshiped except as symbols. Nowhere upon the earth are the various expressions used to indicate the meaning and term of the spirit more idolized than in Christendom is the symbol of the Cross.

Shall we call you idolators because you have nothing but forms with which to express your thought? Shall we call you heathen because you have forms wherewith to express your praise?

Far away in India at this day there are those who, through fasting and prayer and gifts of the spirit, heal the sick, cast out evils, work wonders daily that are unknown in this Christian land; and you pronounce them heathen!

Far away in India at this hour there are those who hold communion with the angels of God in sacred and secluded temples. There are those who go about healing the sick and doing good, in whose presence flowers spring up by magic, and germs are fructified in the space of an hour. Still in Christendom among those who follow in the footsteps of Jesus, or profess to do so, there is denial of the possibility of these things.

To-day far away in India there are those who at this minute are offering their lives unto the Infinite Spirit, and pouring out their word and work upon the world in evidence of this power.

The sun, moon and stars, the changes of seasons, the night and the day, and all forces of the visible universe, are as naught compared to the light of the spirit that lights up the night as with day, that which subdues disease; that opens the eyes of the blind; that cures the deaf; that causes leprosy to depart—and still this gift is unrecognized in Christendom save by those who are denominated infidel or spiritualist.

Surely when these influences exist in your midst, you certainly, with broader conception and wider charity, can bridge the chasm of history that divides you from those ancient nations.

Through all the Orient the fierce fires of Mohammedanism have swallowed up the wonders of the former faith, and only in secret and far away places, only where the scourge of that leprosy has never come, has the original belief been preserved in its purity ; and there these wonders are wrought.

To-day civilization brings you face to face, not only with the Buddhist, who in simple faith abstains from food that he thinks will lessen the powers of the spirit ; but others who bear the sacred impress in their word and works.

The gift of miracles, therefore, is not only possible from history but from present attestation. Travelers returning from the far East give evidence of it, unless by theological prejudice they refuse to attest that which they have evidence of ; but others of larger and broader views return to you and say, "I have seen these same wonders in foreign lands ; I have seen these same workings among the Fakirs ; I know them to be true because they encircle the earth with the evidences of light."

What is a miracle ? If in your presence there occurs an intelligent manifestation independently of human organisms, *that* is miraculous. If anything that you can count, anything that you can read, anything that you can hear, like music, bearing evidence of intelligence, law, whatever is expressed through an insentiate object—this is a miracle.

If disease is removed without any visible cause, and if, for instance, your presence, or your touch brings health to that suffering individual who has been pronounced incurable, and you perform the cure without any of the usual appliances of medicine—that is a miracle.

To attribute it to Mesmerism does not alter the fact; to attribute it to Psychology, the fact remains; to say that one may be cured by the effect of pure imagination is to give imagination a signification which *Materia Medica* would do well to emulate, for the realm of imagination is of all realms the realm of miracle, and is that one faculty of the human mind that places you in communication with the divine.

If, therefore, this gift of healing comes into human life and regulates by adjustment the vital functions, it proves not only that there is power outside of the supposed capacity of healing remedies, but that that power is more potent, more powerful, more palpable, than all remedies put together. This gift of healing, therefore, being miraculous, being spiritual, being of an order not to be formulated, not to be stated, is given spontaneously; a distinct bestowment and power that, in itself, overrides three of the distinct processes of nature, namely: the process of disease and the gradual receding and gradual rising wave incident to recovery from disease.

These miracles, like the disappearing of certain forms that were visible into invisibility; these miracles, like the appearing of forms from invisibility to visibility; these miracles, like the raising of objects, overcoming the law of gravitation by an intelligent power which is not known in any mechanical forces of earth; these miracles, like the separation of bodies and their readjustment—all prove a power independent of the ordinary workings of nature, which, when permitted, or when necessary, can be exercised in connection with man to reveal the nature of the spirit. And that these things occur to-day, and are denied to antiquity and to other countries, proves the narrow and limited range of the mind that observes them.

That they do occur to-day it is not our province to prove on this occasion, since the proofs of them are already in the world. But when Mr. Zollner and four of his scientific co-adjutors declare they see a simple table disappear in a room carefully locked, bolted and sealed, and then reappear to their vision, they but attest that which all intelligent minds will give them the credit of being witness to. When Mr. Zollner offers to show a continuous cord that he himself had fashioned placed upon the leg of a table under impossible circumstances,

he but shows you that which all the world will accept, provided they are possessed of the ordinary fairness of mankind. And when he shows you a knot tied by some power in a continuous cord which has not been unfastened nor broken according to any of the processes known to science, he shows you simply that by another power than that known to any mind connected with organic matter that knot has been tied in the cord. There it is for all to see who will see. But yet we are told that the day of miracles is past, and that this is the result of infatuation and credulity.

The power of spirit over matter is a power that not only renders disintegration and reorganization possible, but all ordinary processes of cohesion and the adhesion of particles, of the various laws of attraction governing atoms and bodies in their relationship to one another, must be set aside. And this spiritual power sweeping down into the nineteenth century—not from the Fakirs of India, not from the remote regions of the earth, but born here in the midst of the nineteenth century, when every life is a life of utility, and when man will not give either yesterday or to-morrow the credit for anything—proves all the more conclusively the miracle and the wonder of its existence.

That to-day you, sitting here in your places, believe in the gift of healing, in the working of wonders, in the visible approach of spirit forms, in the power of spirits to guide and direct you accrediting to that supermundane source the occurrences that must belong to it ; and at the same time active and alive, and constant in your daily duties, not giving unto the material that which does not belong to it, nor to the spiritual that which does not belong there ; and separating by your conscious existence the spiritual from the material, the supermundane from the mundane—this fact proves all the more the wonder of its coming.

The miracle that lies about you forever, the breath that is in your own form, the pulses of life that surrender obedience to your will, the response of the body to the spirit—this is often ignored.

But as with this outside and superior power there sweeps into the tenement of daily existence a conscious force that

raises your hand, that makes you write, that makes you discourse music, that makes you to perform the work of the artist, or to speak the word of wisdom, or of eloquence, or of prophecy—as that power comes, so will there come to you gradually and consciously from the invisible workings of the universe, from the might and majesty of the all Father, from the wonders of His spiritual kingdom, such triumph over the earth, such triumph over the material that enchains you, that you will rise in wonder, in majesty and in strength.

No longer will you believe it to be a fable that gods walk the earth with men, or that angels discourse with human beings in visible forms ; but drawing you upward and onward by the majesty and magic of this wonderful law, all doors will open at your bidding, all temples will yield up their treasures; even mighty and ancient Egypt will reveal to you her wonders from the mysteries of the spirit, and out of the trammels of darkness and time, and out of the usual orders and schools of science, will be born on earth those who work the wonders of the spirit by gifts and powers, unassociated with the age in which you live.

Those who do not wish either to measure the soul or its qualities by the narrow rules of earthly mathematics or chemistry, but rather would be born into the alchemy of the spirit, into the subtle wonders, will find that spirit is the solvent of all mysteries; that beyond mathematics, beyond chemistry, superior to astronomy, there is the divine gift of perception, of the seeing of the life of things; and will understand that man's soul is the centre, and the visible universe is but the circumference of life, and that all powers vested in man are from within. The great wonder is, not that man *lives*, but that living and possessing these powers he does not *acknowledge* them in the wonder and infinitude of love that is spread out before him.

Now, as in the beginning, I say the greatest miracle of the universe is life itself. First, not that a wheel is set in motion by organic law and then goes on forever, but that each power of the universe is intelligently moved *now*. That there is no springing up of grass in springtime, no blooming of flowers in sequestered vales, no world moving in its orbit, no sun lighting the spheres with splendor, that is not intelligently and consciously governed.

That as you govern in a feeble sense your ordinary life, as you feebly aspire to the simple government of a petty kingdom, but have not yet governed the house in which you live, so one day artery, and vein, and nerve, fibre and muscle, and the entire anatomy will be under the bidding of that will which even now may blanch the cheek, give lightning flashes to the eye and animate the form with the grandeur of a god.

Another thousand years and the earth shall lie at man's feet, subjugated, subdued, triumphed over by the miracle of intelligence that is within you.

Another million years, and the earth will yield a race of demigods instead of feeble, creeping things that falter on their way.

Another and another cycle, and out of the majesty of time's triumph man will measure the work of the angels in guiding and moving the worlds in their places, and in breathing out intelligence upon seeming inanimate life until it becomes procreate with existence.

And when these attributes that are slumbering within you shall have yielded more than you dream of now, you still will have encompassed but the smallest portion of that miracle of life, which is eternal.

To deny miracles is to deny intelligence, love, truth, knowledge, and all that is within the universe.

And yet the groping worm will say, "Man can think and dream all this, but it is only chance."

O Infinite Intelligence that encompasses the finite! that miraculously each day and hour breathes upon all things its appointed task, unto you is given the godlike attribute of attending the ages; of knowing creative power; of understanding that atoms are but the expression of the Infinite Life; while souls are the grand triumph of the eternal miracle of being.

The Gift of Knowledge.

"To another the gift of knowledge by the same spirit."

The Materialist, the Agnostic, the Secularist, will tell you there is no royal road to knowledge. They say that every step taken in the department of science, of learning, of intellect, must be the slow and tedious pathway of didactic instruction; that man knows nothing excepting that which he is taught, and that he must be taught from the external; that the brain receives impressions, not from within, but from without, and the whole realm of knowledge is relegated to the senses of man.

Not so! Even the metaphysician declares an *a priori* knowledge, whether it belong to the atom or the spirit; and that wonderful German philosopher who, in disproving immortality, has clearly proved it. Kant distinctly declares certain kinds of knowledge to be *a priori* to the senses.

Some men are born with knowledge and perception of knowledge that others, even with all the schooling of all universities, can never attain. Some have the genius of knowledge—they know things without studying, they perceive them; and as one has music, another poetry, another art, so some have knowledge. You ask them of the affairs of State, they are prophets politically; you ask them concerning that which occurred in past time, and the comprehensiveness is with them that enables them to know what history has, perhaps, but dimly recorded. This may be termed the genius of knowledge.

But there is another gift of knowledge separate from this, and distinct from the teaching of the schools. When the child who manifests no especial superiority either of gift or genius in any direction, is made to speak facts unknown to the child, language with which the child is unfamiliar, grammatical sentences that have never been studied, rhetorical periods that are not the result of culture, historical facts that could not have been obtained except by study or instruction—there is a distinct evidence of the *gift* of knowledge.

There are only two sources of knowledge in the universe. One is that of embodied mind—the mind of man in the human

form—and the other is disembodied mind, spirit, angel, or God.

Therefore, when knowledge not known to the individual embodied mind is uttered, it is evidence of inspiration—the *gift* of knowledge. This is so distinct a gift that you cannot mistake it. It comes in so palpable a form that it is not to be confounded either with the intuition of which we have spoken—the genius which seems to be nearly allied to it—nor any other phase or form of mental or moral power.

It is, in other words, the pouring into a receptive brain, not only thoughts, ideas and principles, but facts. This gift of knowledge is, perhaps, though not so wonderful to the wonder-seeking, though it does not appeal to the senses as the gift of miracles of which we have spoken, though it may not be so enticing as the gift of foretelling events, and though it does not seem to be as philanthropic and beneficent as the gift of healing, still what is there greater than knowledge save wisdom? What is there greater than wisdom save the ineffable Love that encompasses and encircles the whole?

If ignorance is the cause of sin, then knowledge must be its antidote. If ignorance is the universal malady in the world, and to undo ignorance is to bring the healing of all moral and spiritual ills, then what can surpass this wonderful gift of knowledge?

It is a most singular fact, however, that, like all spiritual gifts, this gift of knowledge is held in check by some superior motive. It does not come *merely* for the sake of gratifying the intellectual gymnast, who would put it to the test, any more than the wonders of Christ, or of modern mediumship, or any gift of the spirit comes at the demand of the curiosity seeker.

The gift of knowledge comes in its own way, speaks its language at its own time and chosen place; comes through the lips of the child, or the gray-haired man, or the simple-minded woman, just as *it* determines, not as you determine. You may summon it, and it will not appear; when you are not expecting it, it will come.

Most of the inspirational speakers of modern times can be distinctly said to be endowed with this gift of knowledge.

Most of those who have been developed as teachers of spiritual truths, in the modern sense of the term, have been endowed from the spiritual and not from the material standpoint. And while many have ripened into Spiritualism from the well-worn paths of theological universities, the knowledge that is born of the spiritual gift has usually come to young children, young men and women untrained in the schools of knowledge, having no systematic education, and not at all endowed with any of the culture that is afforded through those schools.

It is not usual for us to speak of persons; but the medium who is before you, and the sister medium, [Mrs. E. L. Watson—Rep.] to whom a reception was given last evening, as also Mr. Colville, Mrs. Nellie Brigham, and a score of your best speakers and teachers on the spiritualistic platform, are those to whom no other training has been given than that which the spirit world has afforded. Facts known in history, and perhaps unknown until stated through their lips; material science untaught by any external teaching; the perception of truths or principles in the universe that they are not at all familiar with; rhetorical effects not the result of culture, eloquence of elocution, and the details of public speaking—all are the result of the gift of the knowledge of invisible yet palpable intelligences; the knowledge that is known in spirit becomes the knowledge of those who know it not, and by no system of study whatsoever.

When Andrew Jackson Davis was a young man—before the word mediumship seemed to have become obnoxious to him—the powers of his knowledge were derived from the same source—the source of inspiration. Not that his spirit climbed up to the hills of knowledge and seized the facts, but that those dwelling on the supernal mountain heights of spiritual knowledge imparted those facts to his brain. To-day, alas! there are many in Spiritualism who, having obtained some simple portion of knowledge would fain deny the source whence it came, and would say: "I am equal to any spirit; why should I not know these things?"

You may be equal to one spirit, but you are not equal to *all* spirits.

The difference between one man's knowledge—which cer-

tainly is his own, and he has a right to express it—and the knowledge which may be received by the gift of knowledge is, that the one narrow house of knowledge,—if you shut your door by selfishness and pride to the reception of greater knowledge, that one narrow house is the limit; while in the kingdom of knowledge the greater possession is, that you are receptive to the knowledge of all other intelligences who have it. Do not despise the gift because instead of being the result of self-seeking, it is a bestowment.

In the olden time only the knowledge that was born of this gift was valuable. The knowledge of the schools was only external. The outward wonder-worker was too superficial; but he who had the gift of the spirit, whose knowledge came from within, was revered as authority; was considered final.

In Persia, in India, among nations who turn to oracles and mystics, they being possessed of these gifts, it was the only power that governed and wrought the work of the spirit in their midst.

When Lycurgus, intent upon doing his country the greatest possible favor, departed, having fashioned laws that he considered most beneficial for the welfare of the people, he consulted the Oracles, and the gift of knowledge was there indicated in obedience to the mandate of the Oracle. He departed from his own land, leaving the heritage of justice and beneficent laws. Could he have left the gift of knowledge also; could he have bestowed upon his successor the same power which he had consulted, undoubtedly that land, greatest in moral directions of all history, would have preserved its laws inviolable.

But human nature cannot rise above the level of its inspiration and growth, and therefore however wonderful the law may be, until you have obtained the average height of its possession you can by no possibility dwell there.

But says one, "Do you decry the learning of the schools? Is it not well that we shall have education?" We make no doubt that all sources of human knowledge, though they open by devious paths, though they wander through intricate ways, though they are as shifting as the sands of the sea-shore,

though the knowledge which to-day is final is to-morrow superseded, that still this is the inevitable pathway of human experience. But do not, therefore, say, when another and superior power sweeps into human life, showing a better and different method, that this is impossible.

The fact speaks for itself, that intuition is stronger than reason; that the light of this knowledge which is born of the spirit supercedes the light of the knowledge that is born of intellect, just as the vision of man supercedes the dull sense of touch.

It is the quickening breath. And we doubt not that if the schools and universities of learning (whose treadmill of daily intelligence grinds off the edges of human inspiration) were but to know that it is the intuition after all that makes the well-spring of knowledge, that there would be less of this dullness in the world and more of true inspiration.

Schools and universities of theology have taught mankind that there is no religion. Step by step, from the beginning of the Christian era to the present time, it has been the inevitable result of theological institutions to wear off the fine edge of inspiration upon the daily grindstone of intellectual pursuit. And from this weary labyrinth, and from this process of intellectual formulation, you have the epitome of intellectual unbelief in the nineteenth century.

That kind of liberalism that from Harvard and Yale and all theological institutions of this land, and from the broad Church universities of Great Britain, throws out upon the world the fine, æsthetic, cultivated materialism of the nineteenth century; a theology that, with the Bible in one hand and Darwin in the other, expects of its students intellectual gymnastics that are impossible if religion is to be preserved.

To-morrow, or in that coming time that bridges over the abyss between the past and the present, restoring the inspirations that were genuine and cleaving to the sources of knowledge that are divine, you will learn not to *un-teach* your children, but to *teach* them. You will learn that *growth* is knowledge, and that the child who has quickened sources of knowledge that you may not perhaps understand, is still not

the child to pass through the usual regime of intellectual and systematic learning. Some children need only to be led; to to let the intuition that is within them make its own opportunities, and let the gifts of the spirit coin the words in which it shall express its ideas and receive the eloquence from the inspiration above.

And just here is a work which Spiritualists most need. There are those in the world who say, "We must have schools for the training of mediums." We make no boast; but in what school has your speaker been trained that you should wish to take away the influence of the spirit world, the careful culture, the inspiration, the knowledge that is theirs, and formulate it to your own level, and make it the dull and dreary treadmill of intellectual pursuit?

When a child of ten years old, we took her from the training of a master who was bigoted and incapable of knowing the meaning of the work of the spirit; and since that time no work has been touched, no book has been read, no system of training pursued from the external stand-point. Her spiritual and her intellectual culture are our own.

Will you have schools for the training of mediums when, for thirty-five years, the spirit world has reared the teachers in this system of knowledge? Will you have schools when Christ said: "Take no heed what ye shall say"? There is in the whole realm of Christendom, perhaps, but one hundred clergymen who dare to obey this mandate of Christ. Will you have schools when, from the inspiration of Luther, of Wesley, and the fervor and fire of early Methodism, the spirit-moving power of the Quakers, the strong light of the Puritans, and the first word of Christianity in the unparalleled beauty of the Sermon on the Mount, you have the expression of the spirit?

Words are not culture. Formulated ideas are not truths. The inspiration of the spirit world is adequate, not only to construct sentences grammatically, not only to speak impressively, but, fortunately, to do this without robbing the mind and spirit of its inspiration.

If we had our choice (it may sound iconoclastic) we would sooner trust the children of the present generation to the intu-

ition that is dominant within them than to have the mechanism of universities and schools, that to-day in hot-beds of intelligence and intellectual growth, forces the young mind into avenues that are unnatural, and sacrifices the health of the body to that forcing process of the brain.

If we had our way, we would run the risk of inspiration taking care of men's souls, and have done with the bickering and striving of theological societies. If we had our way, the whole system of human education would be reversed. It would not be what can we *make* of our children, but what *are* they? that we shall perceive the gifts God has given them, and endeavor to unfold those gifts.

I know of no horticulturist that trains his plants and tender shoots to grow by placing a stone-weight upon them; and I know of no system of grape-growing that robs the vines of their beauty and productiveness, by trampling upon them. I know of no way that forest trees are made to expand to their native beauty and wonderful growth by putting iron bands around them. And yet the human mind has survived this affliction for many hundred years. You have to congraulate yourselves that you are not idiots after all.

The power of the spirit has proven itself to be superior to this sepulchre in which intellect has been placed. And now, into this utilitarian age, into the midst of this clamor of intellectual growth and culture; into the midst of this intellectual materialism, the clear light of spiritual life and spirit intelligences, like the crisp odor from the far off ocean of inspiration, has swept into man's life, bringing every one of the spiritual gifts with it. Every one that was laid by on the theological shelf as valueless; every one that theology had said was impossible to-day—only existed in the day of miracles—they come trooping in like white birds from the great ecean of eternal life, saying, "We are neither dead nor out of place, but are fresh from the hand of the Infinite, and *will have our way.*"

So they are having their way; they are showing their signs in your midst, and one of the chiefest of these signs is the gift of knowledge.

It comes confounding the priests and professors of the-

ology ; it comes disputing with them in their own temples and places from the lips of little children ; it comes to gentle women, unaccustomed to speech, and with its stern logic and superior power makes itself manifest and felt. It comes into the halls of legislation, and there turns back the tide of the inquisition that would force men to do obedience to laws which their conscience does not approve. It comes to sustain the gift of healing, to sustain the gift of the working of wonders, of miracles : to sustain the gift of prophecy. It comes with all history at its bidding ; it can refer you to the oracles of the past time ; it can tell you of the manifestations of the spirit ; it can say to you, Confucius and Plato and Buddha were the bearers of its truth ; it can tell you of prophets in all times—of Isis and Osiris ; it can tell you of the history of India and Persia ; of Egypt, that Mother of Nations, and it can go back of all history and show you the fountains whence the source of human knowledge springs.

It can breathe upon you the matchless mysteries of all past times ; unlock the secrets of the pyramids ; reveal the wonders of the Temple of the Sun ; unveil the mystic significance of the Sphinx, and show you a God behind all these symbols, responding eternally, and potent for good, making His altars in every age, His angels ministering spirits, and little children the mouth-piece of His wonders.

It can make the feeble things of earth to confound the wise, and rear up the instruments of its power so that tongues, and languages, and sciences, and kingdoms of human power are as naught before it. And yet man says : " We must have schools to educate our mediums ! "

Educate them to do what ? To speak correctly ? Then the voice of the spirit is in vain. To live correctly ? That must be by spiritual growth.

If you have had enough of superficial organizations in past time, in the name of heaven let the spirit do its work ! If men and women are good they will lead good lives ; if they are not good, the false assumes a superficial piety which cannot be hid from the searching eye of the spirit.

You have healed over these wounds long enough ; let the spirit teach you to do good, and above all, see that the *mote* is cast from your own eye.

What will you teach them? The gifts of the spirit? You do not know them. The process of mediumship? You do not understand it. Under what conditions they become mediums, you have not the slightest knowledge on that subject; you do not know the first letter of the alphabet of making one of the smallest spiritual manifestations. You cannot tell, were you summoned to-day, under what condition the first rap was produced. You do not know the laws, you do not understand the methods, you have no scientific formula, no words, no ideas with which you can grasp the subtle forces by which a spirit moves an atom of matter.

Shall you teach that which you have not even the alphabet of? Nay, rather let it be that the *result* shall flow into your lives; for after all the gifts of prophecy, of the working of miracles, of the gift of healing, of the gift of tongues, of the interpretation of tongues, of the gift of knowledge, and the gift of wisdom, is it not that divinest Charity shall flow through your lives, and that the opulence of spiritual life shall make for itself in your midst the grand treasure-house of intelligence?

Do not think, therefore, you who say you would like to be Spiritualists if it will give you knowledge of history, or of chemistry, or of geology, or of astronomy, that you can find this gift with that motive.

We have never known any who wished to shine in intellect, and whose mental culture was to be made the standard of spiritual truth, and who were to take an external unfoldment of spiritualism for the purpose of brilliant intellectual attainment, ever succeed.

There came to us in our ministrations once a young man, who said: "I have listened to this, and if it can impart to me a knowledge of history, of geology, of languages and science, I would like to be cultivated in this school." And straightway we said to the young man: "Go thy way! Universities, colleges, encyclopedias are for external culture; but if you will have the gift of the spirit; if you will seek the kingdom of its love; if you wish to know its measureless sources of light; if you would have the work of the spirit wrought in your life, you must seek it from within."

And he came day by day and hour by hour to listen to the word and the teaching. Less and less the thought of the brilliant culture was in his mind; less and less the idea of the teaching of the schools, until finally the one pervading thought was, not to study astronomy, or mathematics, or history, but the knowledge of the soul—how is that best attained? And into his young life there came such a wonderful work as Christians profess, but few possess. For, after all the teaching he perceived that goodness is more than intellect; that charity is greater than all gifts, since it is unfailing. And in every word and thought of his life he endeavored to apply this teaching.

If you do this, I assure you it is a greater wonder than all knowledge, than all the mysteries of ancient lore; than the learning which is valueless, or the science which is but the means to an end. This clear, pure, transparent and perfect whiteness of the soul is the only knowledge that is worth the possessing; for when moons and stars and suns shall fade; when astronomy shall cease to have relation to your being; when the earth and its laws can no longer affect you; when the chemical changes of organic life cease to obstruct or fetter you, that whiteness of the soul shall shine and gleam through all the starry heavens, and make for itself a place in the eternal kingdoms of light.

Is not this the greatest knowledge? Is not this the divinest test? This one superabundant and absolute life; this one pervading whiteness, greater than death, greater than time, greater than sense, greater than all things save immortal life—and that is the ultimate gift of knowledge.

A Summary of Spiritual Gifts.

Which is the Best Gift?

"Covet earnestly the best gifts."

This does not mean that the gift of propecy, the gift of healing, the gift of tongues, or the interpretation of tongues, or even the gift of knowledge, is greater than the other, but it means that each human spirit should earnestly desire that which is best for himself or herself.

There were those in ancient days who most earnestly desired to be disciples and apostles, to whom the gift of teaching did not come. Undoubtedly there were those having the gift of the working of wonders or miracles, who might have preferred the gift of healing, and possibly some having a single gift who might desire all the spiritual gifts.

But is it not true that whom the spirit desires it will search out? It will find them in their accustomed places of labor, as the fishermen by the sea were called upon to labor with Christ, while in the temples the learned were not summoned. Is it not true that whom the spirit requires it will find, as down in Nazareth came the light, uncalled for, unsummoned from those in power in Jerusalem?

Thus the spirit worketh ever for the world. These gifts were given by power of discernment from above, that from the weak the wise and strong might be confounded, and from the lips of little children the great men of the earth might learn wisdom. Is not this also true in every age? Have not prophets and martyrs endowed with these gifts, earnestly seeking the best from the spirit, been reared in their time and place and chosen for the work they were to perform? And have not some been chosen without reference to worldly wisdom, earthly position, elevation of place, just because the spirit saw that this was the wiser and better way?

In human life you generally wish, or covet, or seek that

which brings the greatest power—wealth, fame, the crown, the kingdom. In human life you would seek *much* for *little*, and without giving from the spiritual wealth of your own possession would ask for all spiritual wealth to be bestowed upon you; giving nothing in return, you seek for the highest gifts. You ask that knowledge and wisdom, and the gifts of healing and of tongues may be yours, and still from the storehouse of your spirit, from within your own natures, you are content to give nothing unto humanity.

There are those who declare that these spiritual gifts of which we have been teaching in our late discourses have ceased and no longer exist in the world. Then where is the faith that makes them possible? Where is the belief that brings, as the fulfillment of the promise, these gifts? And where the wonders that the Christian Church has previously wrought in the name of the Holy Spirit? Nay, the gifts die out only where the love of the spirit does not abide. Those who believe in the spirit of Christ's teachings have these signs to follow them, whether it be within the pale of the Christian Church, or whether it be outside, and still it is evidence of the power that is there working its way from the invisible to the visible universe, and proclaiming its presence by the divine mandate of the spirit.

All are endowed in some measure with the gifts of the spirit. At any time the overflowing from the fountain within may bring unto your lives the working of some of these wonders, and to a great extent this prevailing power may shape the destiny and unfold the life until it shall grow in the semblance of that which is divine. To a great extent the working of so-called miracles is in the experience of every human life. Some deed or work springs to your life unaccompanied from without, that reveals the presence and guiding care of Infinite Love. None are so poor, are so forgotten, are so desolate in the kingdom of life that these gifts may not flow into their being and become a part of their existence. If you ask how? we answer, the methods of the spirit are still unknown to the man of science, and though he may claim it as an "occult force in nature," it is the occult force of spirit alone that bestows it.

If you ask in what manner you may cultivate these gifts, we answer, you cannot cultivate them by external knowledge, by any outward seeking, but only by that condition of spirit enjoined by the Great Teacher in the olden time; for it is the *possession* of the spirit that constitutes the power of these gifts; but it is neither intellect, science, knowledge, the treasures of art, the learning of earth, the power of priest, or king, or potentate, but the light that shines from that altar within the soul, inviting all ministrations from the spirit.

There are those who say: "I would seek the spirit if I could have the gift of healing, or of knowledge, or of the working of miracles, so I might convince others."

Why not seek the spirit without regard to what you will get? It is not bartered and sold; it is not something that you can have for a price, as you would deal in merchandise. When Christ said: "Seek the kingdom of God and His righteousness, and all things shall be added unto you," there were those in the utilitarian age of the world who said: "This is nonsense; we must seek that which is required for our daily life. The kingdom of God, indeed! What can that bring?"

But is it not true, let me ask, that such as sow in the wind reap in the whirlwind? If you seek anger, and pride, and ambition, does it not bring you back the fruitage of Dead Sea wastes, and bitter herbs, and strivings, and contentions? Unto whom worldly power is given do not the summoning forces of the earth send everything that may lead at once to the reaction of his deception? If you seek mental power alone, does it not bring you face to face at once with the barren wall of desolation; with nothing to comfort you beyond the earthly life, and nothing in this life that is as valuable as the supreme treasure of existence? If you seek from humanity, from the tears, and groans, and labor of the poor that which shall upbuild your power, do you not reap the reward by and by of social anarchy and political despotism? And if you seek the gift of the spirit unqualifiedly and for its own sake, does it not bring in turn all powers and dominion, since your human passions are in subjection?

Nay; more than this. You cannot seek the kingdom of heaven for reward, nor the gifts of the spirit for the worldly

power they will bring. But unto such as have the gifts of the spirit, and unto such as seek them for their own sake, all powers are in subjection; all forces of the visible universe will follow to do the bidding of the man exalted above selfishness.

Unto him the winds of heaven sing their sweetest songs; unto him the birds carol their gladsome strain, and the sunshine is his possession. Unto him the cooling streams yield the treasures of their delightful and wondrous power, and human hearts respond in the exhaling of fragrance to him who shines upon them from within.

Not only so, but it is a law in the spiritual kingdom that if you place yourself in accord with the infinite laws of the spirit, they respond as readily as light, as heat, as atmosphere, as the earth does when you place yourself in accord with them.

You do not invite the light of heaven by shutting and barring your windows and doors. You do not expect fresh air when every avenue is closed by which it may be introduced. You do not study astronomy by putting an obstruction in the end of the telescope; nor do you study chemistry by breaking up the crucible in which the secrets are solved. Yet you ask for the riches of the spirit to pour in upon you without any condition of yourselves. You ask for the light of the spirit to come in obedience to your pride, your ignorance, willfulness, self-seeking, and work its wonders in your lives without any of the conditions of spiritual being.

Now, wonders will be wrought and sometimes unworthy servants may be chosen as an illustration of a principle; but if you would have the "*best* gifts" and the best power of the spirit yielding its results unto your lives, you must seek them on spiritual conditions. Those spiritual conditions are: first, foremost, primarily, at the basis of all, *absolute unselfishness;* for unto whom the light of the spirit can flow divinest and best there must be no barrier of self-seeking, no pride of individual or personal power, no love of human praise or applause, but only the clear, transparent soul that would have no shadow lie between itself and the divine sunlight of God's love.

Can you not see it? And do you not know that the photographer must have the perfect and higher light of the sun's

rays to give the best results; and only such shadow shall come between that camera and the subject as is necessary when he arranges it?

So in the great light of the spirit such tempering as is required by your souls, the angelic ministrants will understand; but place *you* no shadow there, for the light must come and the guidance of it from that which is beyond.

But how shall we know of the gifts of the spirit excepting by their results? We cannot safely follow that which brings us no visible results.

Aye, here is the commercial tendency of man even in matters of salvation; something is given for a price, and the soul of man is supposed to be that which is bartered and sold by the blood of the visible Christ.

Let us have done with commerce in matters of spirit! Let us see that the light of God's love shines through His spiritual gifts where needed, comprehended and understood; and that the only condition required is that you shall be prepared to receive that which shall come to you. That there is no barter, no sale, no debit and credit in the great kingdom of God's love, save that alone that is recorded in the innermost sanctuary of your spirits, and that the light of the spirit is for all such time as the windows of your souls are opened, such time as the barriers are removed, and the self-seeking comes from that which is divine and perfect.

We have portrayed in these discourses how the gifts of the spirit are the visible expression of a power that is beyond the temporal and material laws of the universe. How that visible expression is governed, not by mundane but by supermundane laws. How the kingdom of the spirit works independently, oftentimes, of the conditions of material life for the purpose of expressing the power of the spirit to man. But if this were all; if the working of wonders or miracles, the gift of healing, the gift of tongues, of interpretation of tongues, the gift of knowledge and the gifts and powers known to abound among those who have demonstrated them—if this were all, it would be nothing.

The stepping-stone is here to that divine and innermost light whereof spirit and its knowledge stands revealed to you;

and this is why you are commanded to covet earnestly the best gifts. This is why, in summing up, Paul says : " Though I have the gifts of men and of angels and have not charity, I am nothing."

Unless the work is wrought in your life, unless the gift leads to the divine sources of healing, unless it leads to the divine source of teaching, unless it unseals the fountain from within and brings forth fruitage in your lives, what does it matter that these wonders are wrought in your midst ?

And what is this charity, so exalted and so upheld as the chiefest of the Christian graces, divinest among the sacred sisterhood of angelic ministrants unto earth ? Is it the endowment of alms to the poor ? Is it the feeding and clothing of the hungry and naked ? Is it the visiting of the widow and fatherless alone ? It is these, but it is much more ; for endowments may fail from lack of charity, and the money that you give to the poor may be the bribe that you offer to heaven as a substitution for love. That which you give in an external sense you may think sufficient. Christian lands point with pride at their institutions of charity, while the streets are filled with want and misery and woe, and side by side the Christian asylum and the Christian jail rear their domes to heaven.

Is this, then, that charity that suffereth long and is kind ; that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly ? Has the work of Christian charity wrought its way in the world ?

Do you know that it means not alone the giving of alms to the poor, the answering of the appeal that comes from the street, but it means that you shall see to it that there are no paupers in this Christian land ; that there shall be no necessity for orphan asylums ; that no child shall feel the need or want of a mother's love. It means that into the houses of opulence and into the homes of comfort these little waifs shall be taken, and fed upon the honey-dew of love until they do not know what orphanage means. It signifies that there shall be asylums—not prisons, but such sweet places as love may enter with divinest ministration to heal the wounded spirits of those who came into the world deformed in soul, as many do in body.

It is the boast of your Christian civilization that eyes have been given to the blind ; that skillful letters and printed pages have been fashioned, and so arranged that the tender touch of the blind may be able to catch the ideas conveyed ; that music can be taught, until those without vision may have a second sight and inspiration through music. Ears have been given to the deaf and voice to the mute, and out of the silence have come forth the wonderful heart-beats that throb for utterance. But more than this : the imbecile and idiot, under the skillful manipulation of men of divinest wisdom and charity, have found voice, and tongue, and inspiration ; the prison-house of the spirit set free, the chained faculties made subservient to the soul that was within. But crime, and sin, and wretchedness alone have remained, bare and barren plague-spots upon Christian society because of the want of Christian charity.

To teach the blind to see is a great act of virtue ; but the spiritually blind may have their other senses crushed as well as their eyes burnt out. To teach the deaf to hear has been a great act of civilization, but he who is morally deaf, who is morally infirm, he must be branded with another scourge, a greater indignity put upon him because he cannot hear a word of truth. To teach the lame to walk, and fashion appliances whereby they may do so, is a great virtue, and shows the skillful mechanical surgery of this century. But he who morally falters by the wayside, whose limbs are too weak to bear him through the surging crowd of human temptations, he is denounced and condemned to death. Christians teaching the Golden Rule apply the severity of the Mosaic law, and this is called charity.

We say to you that the physically lame, and physically blind, and physically deaf, and the physically hungry need your charity : but more than this, more than the demand of the spirit, the highest and holiest desire of the soul of man is *life*. Those who morally and spiritually are incapable, and yet from whom you turn with scorn and scoffing, not caring to find the cause of their malady near the cure for it, but only intent upon putting them out of the way—yes, put them out of the way until by the reaction that comes from the invisible world, and until by the power of that protest that rises up in

humanity, human society perceives the charnel house in which it lives.

O it means that broad charity that extends its mantle not only over the feeble in body and those who are infirm, but the feeble in mind and spirit. And more than this, it comes straight home to your individual lives. You have charity for the man, perhaps, who wrongs your neighbor, who commits some injustice to another, or who, indeed, in the hour of madness or moral infirmity slays another man ; but he who wrongs you let him beware ! The mantle of charity which you have extended to him who wrongs your neighbor has not sufficient scope to reach the one who does *you* an injustice.

O whiteness of charity ! Thou wouldst turn thy face away at such false name as is given to thee, when he to whom an injury is given inflicts the last penalty of the law, and says: "Let us have Christian charity for all our fellow-sinners."

Nay, the first, the final, the whitest blossoming of charity is from within. "Forgive your enemies ; do good to them that hate you." The Golden Rule is not intended for you to apply for the benefit of your neighbor, but yourselves. It is *you* that should return the good for the evil ; it is *you* that are to overcome evil with good ; it is *you* that are to find out these wrongs and infirmities and seek to assuage them ; it is *you* that are summoned by this voice of the spirit to the state and feeling of charity.

You see why it is a gift now. You understand why it is more valuable than all others. For you may have the gift of tongues bestowed upon you; the gift of healing, the power of working of miracles may come from above, but charity can only come from *within*. It must be the outgrowth of your own nature; it must be that sublime and perfect whiteness that, while it sees the error and still understands that it is not good, has no word of condemnation.

Yon bright sunshine filling the worlds with splendor on this glorious Sabbath morning teaches you a lesson of charity. Where the mists came rolling in from the ocean, filling all the canyons and covering the hill-sides with a cloud; where, over the broad plain and along the rivers the darkness of the night hovered and the dampness brooded with its wings of shadow—no violence, no struggling, but only the peaceful light of the morning sun gradually, constantly, grandly

rolling up from the eastern horizon until, like frightened ghosts of wrong and misery, the mists fled away down the mountain sides, hastened into the valleys, and away off on the wings of the morning were ushered into oblivion; the sea took back the pinions that it had given for the night, and the drooping flowers that had received the baptism of dew and of shadow lifted their eyes unto the light of day. Noiselessly, triumphantly, with constant power and calmness the wonderful working of the sunlight goes on in the world, and no man perceives it.

Even thus it is with the light of charity. It vaunteth not itself; it is not puffed up; it sounds no trumpet blasts; it bears no banners; it has no martial music; it makes no parade of the wonders of its power. In this Chistian land, in this nation of civilized and enlightened minds there is room for display; room for banners and martial music; room for those who proclaim that they shall go to Jerusalem for the visible body of Christ; but no room for the spirit of that Christ that would make it impossible for a poor man to starve to death in this city within a week, while fiftythousand dollars are given to those who make boast that Jerusalem is their shrine.

[Refers to the Masonic Triennial in San Francisco, held at the time this discourse was delivered.]

O mockery of Christ! The visible body that ye seek is here in humanity!

O mockery of the meaning of Christ's words! Ye rescue Christ from the hands of Pagan and Saracen, such times as ye rescue humanity from the sorrow and pain of wrong and misery that lies at your door.

Ten thousand dollars for native wines! Not one cent for the wine of the spirit that is to flow out for the healing of the nations.

We make no fault of this; no one can excel in love of fellowship, hospitality, and the graces that belong to human society; but if we have the *standard* of Christ, let it mean something in our daily lives.

No one regards the past more sacredly than we do. The knight leaving home and fireside and friends to do battle for the right; he, who believing that Jerusalem is the most sacred shrine, following in the Crusades until the wars were ended. But in their very mockery of this, God put his visible sign of

disapproval upon the visible Jerusalem, and made the spirit of man everywhere the shrine of the sacred pilgrimage. To do good unto others ; to give your lives for their sakes ; to make no journey that shall yield unto you physical results, save in the name of its profession.

But when Christ is summoned from the spirit universe, and that lovely light of charity that enfolds and enshines him in the hearts of humanity, we say, let him be summoned fittingly, in the name of that humanity whose light he was, whose child he typified ; in the name of that humanity whose love now calls for him at the gates of all temples, beyond all lodges and all wonderful shrines.

O Christ of the spirit! by thy charity, white as snow, in the hearts and lives of the sons of earth, let us have the new temple, the new order, the new shrine!

I would rather be with those pleading for the rights of man, than with all kingdoms, and princes, and knights, who, for the past name's sake, see not the humanity pleading at their doors, and see not the signs of the coming of the new Christ, that God thereby may bring again the red cross into the world; for if battle shall come again to earth it will be between that humanity struggling, striving, seeking to rise, and these very powers who would build a citadel for the few and refuse the many the crust of bread which they ask in the name of humanity.

I see the visible form of that Christ before me now; not borne from His cross upon Calvary; not laid away in the sepulcher; not resurrected in bodily form again among the disciples, but the visible risen form in the little children that are around me in the streets, in the little countenances that you see day by day in the pain, and woe, and the misery that walks abroad in this land. And I hear the pleading voice of Him who said: "Inasmuch as you do it unto the least of these it is done also unto me."

So that voice of humanity pleadeth to-day, and that gift of divinest charity asks for a place in your midst. Be you its heralders; be you those who shall welcome its coming, and not the *red* but the *white* cross of divinest spiritual love. Let this descend in your midst and make its way in your hearts until there shall be no poor in spirit, none who are famishing for the bread of life, and none, indeed, who lack for that which you can give.

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